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An Historic Occasion Remembering 1971

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Cree Board of Health and Social Services of James Bay

editorial

Of our beginnings

By Will Nicholls

Looking back is always, as any police officer will tell you, difficult. If 10 people witness a crime you'll have 10 different stories and many of them aren't the same thing the others experienced.

Another problem is summed up in a quote by Friedrich Nietzsche when he said, "I have done that," says my memory. "I cannot have done that" – says my pride, and remains adamant. At last – memory yields."

We all change personal history to make ourselves not only look good but to live up to what we want to be, both for ourselves and others around us. One only has to look at the legends our Elders shared with us. If a kid was bad, then he or she might find the name of the evil or bad character would be theirs. Techno-legends, a modern oral innovation, have been told. One I remember is about a youth who bragged about his powerful snowmobile and how it could take him to places people hadn't hunted out. His dad challenged him to a contest to see who would get the most partridges or other small birds. In the end the father won because as he put it, "That thing is good for getting you someplace, but you need the snowshoes to listen to the land."

Why I bring this up is because it is the 40th anniversary of the first time all the Cree leaders of the Eastern James Bay met to discuss the "Project of the Century" as then Quebec Premier Robert Bourassa called it. The project proposed damming the Nottaway, Broadback and Rupert rivers to create electric power.

The 1971 meeting in Mistissini took place from June 29 to July 1, and it was

the first time coastal and inland Cree leadership had even met each other.

Many have stories of the first time we got together to talk about the James Bay hydroelectric project. There would be more stories about meetings concerning the Cree and the project that would eventually change the face of the Cree Nation.

This issue gives us a unique look into our history. While it might be a little different from what you have been told or saw in documentaries, it is nevertheless something you will have to consider.

The first meeting was recorded, documented and, for the first time, shared with all Cree through the Nation. There were hours of audio, extensive field notes and photos that back up and authenticate the page 10 feature.

It is such an important part of Cree history and one that deserves to be shared with all Cree. Before this the many Cree communities did not have the same type of interactions that we have today.

It really does not matter how the tale is told, some will remember the truth and some will remember the legend. It is a choice we all make, but in the end we should have the choice and no matter what, we will honour those who have made the trails we tread upon today. Who knows which paths the Crees will blaze in the future and the stories they will tell of how they got there? Merely to have the strength and commitment to continue a nation's journey is more than enough.

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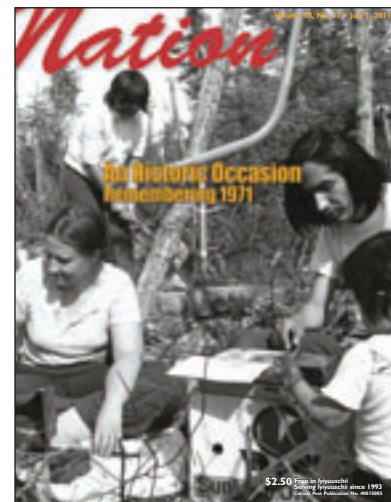
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rez notes

Summer or bust

By Sonny Orr



Wow, summer is finally here. I dusted off my second-hand air conditioner and cleaned off the dead mosquitoes and flies off the grill and readied the window for the first official indication that summer is really here. To make it ecologically official, belugas arrive just in time, migrating near the Great Whale River (hence the name) and boats scramble out to the semi choppy waters to get some highly valued muktuk, a delicacy that seems to have a varied description from one happy chewer to another. Taste like peanuts says one, while another doesn't have the time to spare in between swallowing. For me, it means that fish are somewhere nearby.

In the cool breeze of the air exchanger, I look for lures and lines, checking to see if the rod hasn't broken during the past 11 months of storage. I discover that the worms I imported from the south had petrified into hard skinny things that had a pretty unpleasant odour. If robins can eat them and live, I guess that a fish can do the same. I text for another annual shipment from a buddy in the next community to rustle up some more worms and send them soon, before the fish change their minds and prefer something snobby like shrimp. The lines are near untangled and I double check to make sure that the rod can take something larger than a minnow, bending the rod slightly does the trick. Enough testing, let's get some action.

On arriving at the favourite spot, I quickly return for some good old poisonous Deet to ward off the voracious mosquitoes, which have learned that my blood type is so tasty and managed to pass around that information at an amazing rate. Freshly doused in enough bug juice to kill a beehive or two, I return to the secret spot, just in time to lie to other fisher people that it was actually much better at the other spot.

Alone with my GPS coordinates still highly confidential – top secret, I cast into the cold waters of Hudson Bay. Soon a tug tells me that my bobbing bright fluorescent lure has struck pay dirt. I pull up a rock cod of decent size and quickly make sure that I

don't put it back by accident, I throw it into a saltwater pool high up on the rocks. Another tug soon after tells me that I made the right choice at Canadian Tire's bargain-priced overstock selection. You never know with fish, they seem to bite anything, except the lure that looks like a shark.

Ahh, the inglorious rock cod, another acquired taste, but nonetheless very healthy for you. The liver – which can be collected and turned into valuable cod liver oil – ready for consumption for anyone who can stomach its icky taste. For all those who went to residential school, every morning, everyone was lined up to swallow down a spoonful. Such was the vitamin regime of the schools of those days. But today, cod liver oil is probably one of the best replacements for the sun and worth a lot more on the shelf of today's modern pharmacy. Many former students can still remember that forever-lingering taste. I was one who those who actually liked the taste, but then again, like muktuk or haggis, there are those who have no real sense of adventure or the guts to honestly say that they are taste deprived. They most likely are those who cannot tell the difference between plonk, or let's say, Château Lafite.

Perhaps one day, the rock cod will earn its place on our plate of choice for seafood. Let's put it this way, they're pretty mercury free, and when filleted, are very tasty served as fish and chips. If one knows their history, the cod was extremely plentiful, as were most species in pre-Columbus days, as the fish were so many that the ship could not sail through them.

Oops, another tug on my line and another creature from the deep has attacked my lure, the silly looking ugly fish. This is another taste tester, best cooked over open fire and cast upon the bare rocks when cooked and the fillets fished out of the smashed fish. The rest is left for the seagulls, which meticulously pick off just about everything, keeping the area fly free. Ahh, the cycle of life and nature. My fish line sings as it is cast off again...

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RÉSEAU SÉLECT



Plugged in and beyond

The Telecom Conference showcases Eeyou Istchee's digital future

By Amy German

news

When broadband finally hits Eeyou Istchee this fall, it won't just mean that Crees will finally be able to run an iPhone or play Farmville at regular speed as a flood of new technologies geared at everything from online learning to medical diagnoses at a distance will finally be available to the north.

"Information technology means more than digits and data. It means that new skills will be acquired by our people – and new job opportunities will be created for the youth in our communities.

"It will also open doors for both the Aboriginal and non-Aboriginal people of our region to exchange ideas, to expand markets and to develop new ways to provide for our people's future," said Grand Chief Matthew Coon Come at the Telecom 2011 Conference in Rouyn-Noranda June 7-8.

Coon Come was on hand as the Secretariat to the Cree Nation Abitibi-Témiscamingue Economic Alliance and Rouyn-Noranda Mayor Mario Provencher co-hosted the Telecom Conference to mark the launch of Eeyou Communications Network (ECN) broadband services.

Come this fall, not only will Crees be able to explore every single thing that the Internet has to offer but the extension of service to Quebec's James Bay Crees will open up a world of services never available previously.

According to John Traversy, Executive Director of Telecommunications for the Canadian Radio-television and Telecommunications Commission (CRTC), ECN's fibre-optic network has the capacity to meet the broadband Internet needs of the 30,000 people in communities across the James Bay region.

Proudly discussing what will happen with the network, Traversy said the upcoming ECN will bring Crees into the 21st century by "giving them service that is comparable and competitive to that offered in Canadian cities.

"It ensures they have the right tools for social, cultural and economic devel-

opment, such as telemedicine, tele-education, distance learning, public-safety initiatives, multimedia applications, e-government services, high-speed Internet access, and third-generation mobile devices just to name a few.

"And it helps to drive economic growth and encourage job creation across the region."

While speaking to an audience of 175 delegates, comprised of Crees from the communities and folks from the Abitibi-Témiscamingue region, Traversy stated that by 2015, all Canadians should have access to broadband speeds of at least five megabits per second. In the past, those in the communities have been limited to about one megabit per second, a speed not fast enough to keep up with today's ever advancing technological world.

Traversy went as far as praising the ECN as a model for service delivery across Canada as the Internet service providers partnered with different levels of government to create the successful funding models that met the growing demand for this technology.

When the ECN starts up delivery this September, it will bring full broadband services to not only all nine Cree communities but also to Chibougamau, Chapais, Lebel-sur-Quévillon, Matagami, Radisson and Saint-Félicien.

But, just how much will medical care in Eeyou Istchee change with these new online add-ons?

Dr. Paul Émile Barbeau, director of medical service for the Ville Marie hospital and a family doctor, presented a study by Johanne Desrochers, Associate Director of Telehealth at the McGill University Health Centre, on exactly what the Telehealth program will be able to bring to the north. Because the number of healthcare specialists is limited throughout Quebec, plugging the north into the Réseaux universitaires intégrés de santé (RUIS) can now make specialized services available to everyone in their home territory.

Now through the RUIS, doctors in the north will be able to connect with specialists to assist in diagnoses and provide better patient care to ensure that outlying regions get the same quality of service as large cities.

And, medical care improvements are just the beginning. Considering the new opportunities for Crees to educate themselves, Cree governance to stay connected and the endless economic potential available through this new advancement, the strength and prowess of the Cree nation will no doubt flourish even more.



"Eeyou Communications Network is a broadband network that serves its region. It is a partnership of the major services of our region. It will be a public facility open to all in our region. It is a bridge providing a basic link, a bridge that is open to all and a bridge that reaches beyond community boundaries. It is a network connecting networks.

"Our territory is on the move. It is becoming a less remote region of this country. With broadband telecommunications, distances can now be calculated in microseconds.

"With advanced communication services and infrastructure, we will be a full partner in the new Information Technology economy, a sector that in the past has been severely inaccessible," Coon Come stated in his address.

While Coon Come is excited about this advancement and as broadband will now be available to anyone who wants it, the major question Crees should be asking themselves is how they can best tap into its potential.



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Shining brighter over the water

Nation intern visits Eeyou Istchee for the first time

news

By Akiva Levitas

On June 10, I had the pleasure of participating in the opening of the second of nine new justice facilities to be set up in Eeyou Istchee. This particular one was being opened for service in Waswanipi and coincided with the start of the Waswanipi Days celebrations. The festivities started with the inauguration speeches and ribbon cutting followed by a grand feast at the community centre.

To top it all off, this trip was my first visit to a Cree community. As an intern at *the Nation* for the month of June I have learned a lot about Eeyou Istchee, more than I ever expected. Even though I spoke with members from various communities over the phone and online, it was hard for me to connect on a human level because I only heard their voices and saw cropped photos of their community. So as a dual assignment, I was sent to Waswanipi to report on the festivities as well as to experience a Cree community for the first time.

While the Waswanipi Days celebrations did not take away the focus from the opening of the justice facility, it was the distinguished guest of honour and Waswanipi's native son, newly elected NDP MP Romeo Saganash, who we can thank for that. Also in attendance were Grand Chief Matthew Coon Come, Waswanipi Chief Paul Gull, Quebec Superior Court Justice Ivan St-Julien and Jacques Prigent from the Quebec Department of Justice – all of whom spoke at the opening.

The commemoration began at the newly built facility with a ceremony that was led by Donald Nicholls, the Director of Justice and Correctional Services for the Cree Regional Authority. It began with a prayer and blessing by Joseph Neeposh, an Elder of Waswanipi. After the blessings were over, the speeches began. Starting with Gull, who remarked at how 25 years ago he was a councillor negotiating with Prigent to get Quebec to build the facilities and now as Chief he

presides over the opening of one in his community.

Another reason this justice facility inauguration is special is because for the first time the names on the honorary plaque will be Cree as a result of Saganash. As he expressed his gratitude towards the community, his humility about his recent election shone through. He spoke about the new justice facility

"I WILL BE WITHIN YELLING DISTANCE TO PRIME MINISTER STEPHEN HARPER SO TELL ME YOUR PROBLEMS AND I WILL MAKE SURE THAT HE KNOWS ALL THE ISSUES THAT THE LOCAL COMMUNITIES ARE FACING."

being not just a benefit for the present but also for future generations. To conclude, Saganash said, "I will be within yelling distance to Prime Minister Stephen Harper so tell me your problems and I will make sure that he knows all the issues that the local communities are facing."

Coon Come spoke next saying how these new facilities are the first fruits of a bright new era for the Cree Nation. With the ability to provide justice for the locals nearby, it not only saves time but will give the community a chance to experience justice working for them and seeing it with their own eyes. Before this facility was opened the people of Waswanipi had to travel to Chibougamou for justice to be served and now they will have access to it in their own community.

After the speeches were over, it was time for the ribbon cutting and exchange of gifts and then onto the grand feast at the community centre. Of course, I could have ridden the bus to the community centre but as it was my first time in a Cree community I decided to walk through the town and get a better look. As everyone was at the festival, my walk

was quite surreal with nobody on the street or at home. As I neared the centre the scent of smoked meat filled the air and I started walking faster because as you may know listening to a bunch of speeches in the morning makes you hungry.

At the grand feast I had lots of fun. Everyone around me was in high spirits joking around and laughing. After the

blessings were said by Elder Joseph Neeposh, the entire community sang Happy Birthday and presented him with a cake. But the highlight of the feast was when the community presented Saganash with several gifts and he was so taken that he couldn't hold back his tears. It was an amazing sight to behold because here was a son of Waswanipi who has achieved so much for the Cree Nation, yet on his return home he remains a humble hero.

As the day wound down and I began the journey back south to Montreal, I went over all the things that had happened that day both for me and for the community of Waswanipi. A lot of firsts were being celebrated that day like the first James Bay Cree Member of Parliament and the first justice facility in Waswanipi. And on my end, I had many firsts but the one that affected me the most was that it was my first visit to a Cree community which is an experience that I will always cherish. As we were flying back, the sunset was magnificent casting an orange glow over the land. Saganash remarked how the Cree territory shines orange now and I would like to add that it also shines a lot brighter as well.



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Natives finally covered by Canadian Human Rights Act

Closing a 30-year gap of lacking human rights protection, First Nation Canadians living on reserves will finally be included under federal human-rights laws.

When the Canadian Human Rights Act was created in 1977, the federal government argued that since Natives were governed under the Indian Act more time was needed to determine how the two acts would fit together.

Changing the face of Canadian history forever, as of June 17, Natives are finally included under the act and will receive the same human-rights protection enjoyed by all Canadians.

What this change in status means is that First Nations individuals will now have the right to take action against both First Nations and federal government if they feel that they are experiencing discrimination.

Five more CHR graduates

Cégep de l'Abitibi-Témiscamingue proudly announced June 4 that five more Native students were awarded Attestations of Collegial Studies in becoming Community Health Representatives (CHR).

Last December the program graduated its first two students and now five more have successfully completed their studies.

Alice and Sylvie Jerome of Lac Simon, Hazel Georgekish of Wemindji and Stanley Gilpin and Ena Weapenicappo, both of Eastmain, all finished the 18-month training program at the Val-d'Or campus as well as their internships in respective communities. These graduates are now ready for the workforce and fully capable of facilitating healthcare within their communities.

"We are very proud of what you have accomplished. You have succeeded in spite all the difficulties you met, such as living far from your community and balancing studies and family," said Val-d'Or campus director Marc Bertrand at the graduation ceremony.

An additional seven students are expected to graduate from the program in January 2012.

The Nation would like to congratulate all of the CHR graduates on their



efforts in succeeding in the program and wish them the best of luck in their new careers, delivering healthcare services to the people in their respective communities.

Kids Help Phone reaches out to Native youth

The folks at the Kids Help Phone have come to the realization that their posters, featuring images of lonely non-Native kids in city parks, couldn't possibly appeal to Native kids in communities, like Attawapiskat, Ontario where there isn't even a playground.

This is why the private and confidential kids help-line embarked on a year-long fact-finding mission to examine the needs of children in northern Ontario communities so that they could ensure

that kids in Ontario's north have that extra support when they need it.

With a \$58,000 grant from Ontario's Ministry of Health Promotion and Sport to travel to Moose Factory, Serpent River, Thunder Bay and Kettle and Stony Point to learn about Aboriginal culture, the organization was able to find out more about the needs of kids in these communities so that campaigns can appeal to suicidal youth from these areas.

Now, the Kids Help Phone, partnered with the Native Canadian Centre, has a new ad campaign and nine new campaign posters that are all inspired by First Nations youth.

"As an organization, we knew we could do more," said Kristen Buckley, the Kids Help Phone Knowledge Coordinator who leads the project. Contact Kids Help Phone at 1-800-668-6868.

Correction

In *the Nation*, volume 18-16, cover date: June 17, 2011, Stornoway Diamonds was incorrectly spelled. *The Nation* regrets the error. The photos which appeared throughout the entire mining section are from the Mining Symposium in Chibougamau and appeared in no particular order."



Comic strip courtesy of Tundra Comics: www.tundracomics.com

feature

Remembering 1971

By Ignatius La Rusic



Sam Gull, George Jolly, Rev. John Gull, Jimmy Mainscum, Freddy Gull, Malcolm Diamond, Edawrd Gilpin Sr, Diom Shecapio, Simeon Petawabano, Abraham Weapenicappo, Joseph Pepabino, Noah Eagle, Matthew Shanush, Norman Icebound, Harry Blacksmith, Billy Diamond, Alan Jolly, ----, Josie Sam, Louise Shecapio, Philip Awashish, Smally Petawabano, Fred Blackned, Max Gros-Louis, ----, John Mark, Daisy Longchamp-Metabie, Noah Sheshamush, David Sandy, Edna Neeposh, Sinclair Matches, Peter Gull, Ann Marie Awashish, Robert Kanatweat, Emelie Gull

Every generation of Crees will have to retell and adapt the story of their past to meet the needs of their particular historical and cultural and social situation. That is what will keep them alive as Crees – both socially and culturally. They will need to shape the material into a narrative that will serve current political needs. It is in this context that we should understand the selection of persona and the narrative generated in the 2011 version of the Cree history-as-fable. *Together We Stand Firm* is the first episode of a planned four-part series titled *The Eeyouch of Eeyou Istchee*. This initial episode presents a creation myth of how a new modern powerful nation was fashioned by a

few mistapeos (Cree for Great Men). And very much in keeping with the recorded traditional Cree mythology, Episode One is a male tale in which women play no active part. Perhaps the activities of that other 51% of the Cree population will be introduced to the world in later episodes.

Demythologizing a myth entails first understanding how the myth was created. In my view the notion of a Cree Nation and the nature of the Cree leaders are the creation of mass media, a product of corporate imagination in the manner of a Broadway musical or a Hollywood Western – or, indeed, the CBC or CTV News. An epic Cree/Quebec court battle has become a

tale of achievement by a few exemplary, larger-than-life men of astonishing rectitude. The Cree leaders presented in the movie are products of a literary mould that casts biographies to appeal to the giants of industry. The *Eeyou Istchee* narrative is clever in that it also can give a special spiritual thrill to Canadian New Ager who can find in it the validation of mythologized Cree culture and tradition, the romantic shadows of dreams like those that Don Juan spun out to Carlos Castaneda.

The Cree leaders presented in the film are the successors of the first Indian leaders of northern Quebec – traditional Montagnais hunters from Lac-Saint-Jean – who the early 20th century American

anthropologist Frank G. Speck searched out and popularized first in a two-page weekend spread in a major Philadelphia newspaper. These Montagnais hunters were presented as ancient beings alive in a modern world. But long before Quebec Premier Robert Bourassa dreamed of damming the rivers of northern Quebec and flooding ancient hunting territories, the hunting that was the life centre of these original inhabitants of the region had lost most of its economic relevance in the face of new seasonal employment possibilities. In the Cree case, something that is not that evident in this first episode of the series, is that once the James Bay and Northern Quebec Agreement (JBNQA) was signed, hunting lost much of its status.

The post-JBNQA Cree leaders we see in the film grew up to become part of a civil administration responsible for new land-claims ideology and welfare. In contrast with real hunters providing food for their families, they are now salaried chiefs and factotums handling large sums of money on behalf of their friends and relatives. Rather than hunting, they oversee hunting legislation and fit out commercial properties rather than seasonal camps. Rather than walking their land to determine the status of the animals, they now exercise juridical functions in Montreal and Ottawa boardrooms on matters of community land-use disputes. The new leaders spend most of their lives in these cities sitting with consultants and omnipotent lawyers – who, from their arrival on the scene in 1971, have assumed the patina and power of medieval bishops.

Of course, the New Cree Leaders (masquerading to the national and international press as “Hunters”) are, like the



Chief Peter Gull of Waswanipi signs the petition

old hunter-leaders, a creation of social action. The “goodness” of the old hunter, the “real” hunter in the Speck/Harvey A. Feit/Adrian Tanner mould, was his personal perfection, which made him a confidant of the Master of Animals. For the benefit of his family or his community, he (never a she) rapped on his drum and sang his intercessions and exchanged arcane knowledge in a secret, learned language. In contrast – yet in a similar process – the New Cree Leaders have attempted to fulfill the song-singing role of community caretakers by rapping on government doors and parlaying with “Government” in the misty language of public servants. However, few of them captured the popular Cree imagination.

Outside Creeland however, both Old Hunter and New Leader aroused great passion among people who had little or

no understanding of the issues involved. It matters little if the New Leaders in the post-JBNQA society in the James Bay are heterogeneous, polyethnic, polytechnic, or not ethnic at all: all that remained constant were the names of old – Chief, Grand Chief and Elder – or newly invented titles like Youth Chief or Consultant; and these have become vessels that can hold different contents at different times. Names have become renewable resources: they hold the potential to convince people of continuity, even if radical discontinuity is the local lived reality.

The reality of the James Bay court challenge was that the Crees – governed by custom – lacked a coherent hierarchy and structure that might have enabled them to settle their affairs with Hydro-Québec, the State and an encroaching, engulfing society. Instead, rhetoric in



“Malcolm Diamond, Rupert’s House: My trapping grounds is on the land which will be flooded and I have sons who are trapping presently and if it is flooded what will they do for their living? Land is very low so a lot of hunting grounds in our area will be flooded. There will be saltwater coming from the Bay and in the winter we have to have snow to drink.”

MALCOLM DIAMOND: RUPERT’S HOUSE



Edna Neeposh and Ann-Marie Awashish at the meeting Rev. John Gull in background

Cree served as a sort of political glue that bound together a number of elite families who migrated into positions of power. This was understood early on by the Indians of Quebec Association (IQA) and the Cree legal and social consultants who assumed the role of their sherpas.

In this context, the narrative of the film is straightforward, notwithstanding

that it abounds with anachronisms, which, in the final analysis were necessary to present a coherent invention of tradition.

1. In Montreal, Premier Robert Bourassa decides to get into the electricity business and make Quebec rich by selling the power generated by damming the rivers of the James Bay watershed to

the USA. He is shown making the announcement with great fanfare on April 30, 1971.

2. In Rupert's House, Chief Billy Diamond's wife hears of the announcement on the news on the kitchen radio while doing her housework. (Surely on short wave since the local radio station opened only in the 1980s.)

3. When Chief Billy Diamond returns from a successful day's goose hunt she tells him to turn on the radio to listen to the news. He hears of the James Bay Project which will flood his land.

4. Chief Billy Diamond decides to fight for his land so he phones Philip Awashish in Mistissini to organize a meeting to develop strategy.

5. Cree Great Men, like the shamans of the fabled past, slay a great Adush (monster) – in this case with a court injunction stopping the works of Hydro-Québec – and set up a new tomorrow in Eeyou Istchee under the leadership of Grand Chief Billy Diamond.

My recollection of happenings in 1971

It is certainly fact that on Tuesday, June 29, 1971, 28 councillors, chiefs, Elders and youth from seven Cree communities

The Indians of Quebec Association

In the mid-1960s, the Indian Affairs Head Office in Ottawa ordered its Quebec regional office to organize a number of province-wide meetings with the leaders of Indian Bands to encourage them to develop a regional Indian organization to be prepared to meet with Ottawa to discuss proposed changes to the Indian Act. Initial organizational work was difficult in a vast province which, in those days, had poor transportation links and only primitive communication facilities (radio or radio-telephone connected remote reserves to Quebec but not with one another). Indian Affairs responded by holding several province-wide meetings and by taking Max Gros Louis, Chief of Village Huron, Loretteville, along as a passenger in its regular chartered flights to the remote isolated communities where he did organizational work.

A Quebec-wide Indian organization called the Indians of Quebec Association (IQA) was set up in February 1968. Within a year Ottawa provided operational funds and

between April 1969 and February 1971 the new Association received a total of \$217,195 (about \$2 million in today's dollars). This enabled the IQA to maintain an office in Loretteville where Gros Louis effectively ran the organization. Its president was Grand Chief Andrew Delisle from Kahnawake, who had national prominence having served as the Ambassador of the Indian Pavillon at Expo 1967.

Gros Louis continued his visits to remote communities on the Indian Affairs plane where he sold IQA membership cards to the local people (and postcards of himself in heroic pose decked out in full Huron regalia) and made arrangements for local chiefs or Band Managers to attend an annual week-long get-together in Ste-Foy, Quebec once there was regular federal funding. (In 1970, there were about 80 members listed in Waswanipi, over 170 in Rupert's House, more than 500 in Fort George and 160 in Mistissini.)

By 1970, the IQA had designated certain delegates with regional responsibilities. Billy Diamond, Robert Kanatewat and Smally

Petawabano were given the title of Regional Chiefs to represent the interests of the Indians of northern Quebec. These Cree representatives were well known to Indian Affairs for in the late 1960s all three had been selected by the Indian Agent to follow a three-month course at the District Office following which they returned to their communities as fulltime Band Managers.

Almost from the beginning, the IQA – that is Gros Louis and Delisle – began to hold regular meetings with both the federal and provincial governments in what was then known as the Tripartite Commission. It was set up to discuss and try to find solutions to a range of Indian problems in Quebec. Stable Ottawa funding permitted the IQA to engage two lawyers – Jacques Beaudoin and James O'Reilly – as advisors.

While Indian hunting and fishing rights and unsettled territorial claims were on the agenda, a more dominant issue became Indian exemption from Quebec's Retail Sales Act, which was introduced in 1968. The Retail Tax issue was of little or no importance

met in the old school in Mistissini. And it is certain that this was the first-ever political gathering of the leaders of these communities. My recollection of the event is strengthened by the notes I made while attending the gathering and the photographs I took while it was happening. I even recorded most of the sessions so I can play them back to refresh a fading memory.

I recall the gladness of people who were meeting their own people for the first time. Strangers, yet neighbours and even relatives, long heard of but until today un-met. I also remember quite clearly the dread of the group that was meeting. They had come together to learn more about an announcement made two months earlier by Robert Bourassa, the Premier of Quebec, and Hydro-Québec that the Nottaway, Broadback and Rupert rivers would be dammed and huge hydro-electric generating facilities installed. The sketchy reports and diagrams in the newspapers of what was called the NBR Project, or the James Bay Project, showed flooding that was biblical in magnitude. Water levels in Mistissini and Waswanipi lakes would rise 18 to 21 feet (6 or 7 metres)

and the flooding would drown hundreds of square kilometres of their hunting territories. Half of Mistissini would be under water and have to be relocated. The proposed new site for a new Waswanipi community was shown as being in the proposed flooded area. People simply could not comprehend the vastness of the flooding that would extend to Rupert's House, Eastmain and Nemaska. "Where will we live?" they asked. "What will become of the animals?" From the perspective of Waswanipi, Mistissini, Nemiscau, Rupert's House and Eastmain, the originally announced NBR project could only be considered an impending disaster.

Today, 40 years after that first meeting in Mistissini, it is easy to forget that there were absolutely no inland-coastal band council or band administration exchanges of any kind until that group came together in Mistissini between June 29 and July 1, 1971. Prior to the 1970s, any sort of coast-inland inter-band visiting was rare. During the 18th and 19th centuries, and up to about 1920, a few dozen men who worked on the "canoe brigades" freighted supplies from Rupert's House (as Waskaganish was



"We will also be affected to a great extent but I would like to tell you that most of what we live from is half from the land and half from the Bay here. Most of the beaver trapped are around this area because Nitchequon has mostly otter and other types of fur. Our welfare program will likely go up because we can't live off the land."

**CHIEF SMALLY PETAWABANO,
MISTISSINI**

for the Cree and other Indian hunters and trappers since traps, firearms, canoes and snow machines were exempt from sales tax similar to the exemption for the tools of the trade used by farmers and fishermen. However for people living in "urban" reserves like Loretteville or Kahnawake, sales tax exemption was of great financial importance since many people owned cars and their houses had expensive appliances like televisions, refrigerators and washing machines.

In the late 1960s, the matter of Indian land claims in Quebec came into high profile when the Commission d'étude sur l'intégrité du territoire du Québec (Commission on the Territorial Integrity of Quebec) – a.k.a. the Dorion Commission – began discussing the legal status of Quebec's northern lands. The IQA presented a formal submission to the Commission, which included a claim to the whole of northern Quebec. In January 1969, Gros Louis quantified the claim by announcing that the IQA was demanding \$5 billion (about the equivalent of \$40 to \$50 billion in

2011 dollars) to settle all land claims in the province. He also tabled this claim before the Tripartite Commission and presented it to the Quebec government – but not to Ottawa.

In the radical 1960s, these were matters of great importance reported widely in the national press. Particularly prominent was the claim by the Indian people in Alaska who in the late '60s fought and won a celebrated land-rights court case against the oil pipeline developers. Their settlement was worth about a billion dollars. Of course, such issues were totally unknown to the people on the land in the remote Indian settlements of northern Quebec. However, for the few northern students attending post-secondary studies in the south, the IQA claim of \$5 billion to settle all Quebec claims on the heels of the Alaska settlement and the Dorion Report was viewed as an attempt by the southern Indians to take most of the benefits from any potential northern Quebec settlement. For them, Gros Louis became *persona non grata* and the IQA a suspect organization.

By 1970, the IQA, through the Tripartite Committee, had succeeded in negotiating a temporary (but for the Cree an unsatisfactory) arrangement with the province concerning Native rights to hunting and fishing. It also had made a formal demand for \$5 billion for Quebec's unsettled Indian land claims. Still on the table was the matter of exemption from Quebec's Retail Sales Tax, an issue which would have a major effect on the outcome of the 1971 meeting in Mistissini.

That was the situation when on April 29, 1971, Premier Robert Bourassa announced the James Bay Project. Less than a week passed before Gros Louis announced the IQA position that the project was on Indian land and called for a \$5 billion settlement for all land claims in Quebec. He appealed to the conclusions of the Dorion Commission which, only three months earlier, had published an opinion that Quebec did not hold clear title to northern Quebec because the province had not complied with the conditions of the 1898 and 1912 land transfers.



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then known) to Nemaska, Waswanipi and Mistissini. These few dozen men met inland and coastal peoples for no more than a few days each year. Of course, for centuries individual hunting groups did move around and marriage ties developed between individual families from coast and the inland; however face-to-face encounters were exceptional. In fact, until the mid-'60s these quite separate and distinct regional groups were known to the outside world as Montagnais-Naskapi Cree and Swampy Cree. They began to be referred to as James Bay Cree and treated as a single political and social unit only in the lead-up to, during, and following the James Bay court case.

Looking back at my field notes and reviewing the official record four decades later, with hindsight it is easy to make sense of the many things were going on in Quebec and Ottawa in the months before and after the James Bay Project was announced. For one thing, quite unknown to the Cree, there were ongoing government/Indian meetings and telephone communications discussing the James Bay Project with the Indians of Quebec Association (IQA) before the famous 1971 meeting in Mistissini. The IQA had met with both Quebec and Ottawa to discuss the matter at some time between the Bourassa announcement on April 27 and the end of June. The Crees were not told of this. And while the Crees were waiting for an answer to their July 1, 1971 petition asking the federal government to intervene, Minister of Indian Affairs Jean Chrétien and Assistant Deputy Minister John Ciaccia were reporting to the Commons Committee on Indian Affairs, and to the

House of Commons, about the IQA. They said that between July 1971 and March 1972, Max Gros-Louis and Andrew Delisle of the IQA, together with two attorneys, met on a number of occasions with Quebec government and Hydro-Québec officials to negotiate matters relating to the James Bay Project. These meetings had no Cree participation, and the IQA refused the assistance offered by the Indian Affairs Department. In early April 1972, both Chrétien and Ciaccia insisted on several occasions that they did not know about or receive the petition signed by the Cree on July 1971.

Today we know why the petition was not received in Ottawa. Immediately after the document was signed in Mistissini on July 1, 1971, Gros-Louis on behalf of the IQA took the original of the

months during which time he and the IQA team were meeting the Tripartite Committee primarily to seek Indian exemption from the Provincial Sales Tax. By a coincidence quite as amazing as a rabbit out of a magician's hat, a couple of weeks after the provincial sales tax exemption for Quebec Indians was officially gazetted on March 11, 1972, the July 1, 1971 petition popped out of Gros-Louis' headress and the IQA forwarded it on to Chrétien, the Cree demand for federal intervention!

The House of Commons record shows that when Chrétien was scolded for not replying to the Cree petition of July 1, 1971, he vigorously denied ever having received it. However, when he got a letter from Chief Smally Petawabano and the councillors of the Mistissini Band complaining that the peti-

"BALLY HUSKY HAD WON A TYPEWRITER AT A BINGO GAME. KNOWING THAT WE WERE GOING TO NEED TO WRITE SOME LETTERS AND PETITIONS, WE FOUND BALLY AND HE AGREED TO LEND US THE OLIVETTI – IT WAS THROUGH BALLY'S GENEROSITY THAT WE HAD A MACHINE TO WRITE THE FIRST LETTERS OF PROTEST AND REQUESTS FOR SUPPORT TO STOP THE JAMES BAY PROJECT. "

Cree petition and informed the assembly that since the postal service was non-existent in Mistissini, he would send it on to his friend Jean Chrétien. However he did not do that. Instead, he kept it secret from the minister and officials of the Department of Indian Affairs for 10

tion had been ignored, and reiterating a formal request for the department's intervention, Chrétien quietly admitted to the House of Commons that Gros-Louis had sent him the missing petition the previous week.

"If the project does proceed, the land, which was given by nature, will be taken away from the white man. The white man has never lived our life to know our hardships because he's always had an easy life. In the old time, father went hunting, his family had nothing while he's gone for two days and gradually starvation sets in. I had a hard life when I was young and I know how it is. Why do they want to put the dam in the first place? This isn't to help the Indians, it's only to have more money for the white man and for his own benefits."

CHIEF NOAH SHESHAMUSH, GREAT WHALE





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Leaving the meeting on July 1, 1971

Which is not to say that Chrétien and the Indian Affairs department officials were ignorant of the potential impact of the NBR project on the people over which the minister had a constitutional fiduciary responsibility. When queried on the matter, Chrétien assured the House of Commons that matters were under control since Gros-Louis and Desisle had told him that they had already engaged in several exchanges with senior Quebec politicians and Hydro-Québec officials on the James Bay Project. He reported to the House in April 1972 that on a number of occasions during the previous year the IQA had rejected the department's offer to assist the Cree explaining that they did not want Ottawa to intervene in their ongoing negotiations with the Quebec government. The IQA did

however take the community consultation funds in May 1971!

Looking back on those days from the perspective of 40 years it is clear to me that Chrétien was a serious backroom booster of Bourassa's pet project; after all it meant major investments and thousands of jobs for his home province. It is also clear that the IQA wanted the project to proceed given that the organization seemed primarily interested in using the James Bay Project as a lever in their \$5 billion land claim. There is nothing in the record to suggest that the IQA had any serious interest in the hunting and trapping way of life of the Cree and Inuit they claimed to represent. I conclude that if the youth of Mistissini had not forced the issue by making local people aware of the implications of the James Bay Project, and then bringing the matter

to national attention in the House of Commons, the IQA and their advisors and supporters would have been successful in keeping the Cree out of serious negotiations. The northern communities would have been used as little more than bargaining chips in a game played for financial stakes in the boardrooms of Ottawa and Quebec by southern-based politicians and public servants. Such players were utterly ignorant – and uninterested – in the way of life that the Cree and Inuit later fought so hard to protect.

The complexity and implications of these historical events were probably more obscure than could be managed by the screenwriters of *The Eeyouch of Eeyou Istchee* or perhaps they been conveniently forgotten by today's Ottawa-based Cree office that is producing the video. However if today's youth want to know something of their history and have some appreciation of why certain things happened prior to and following on the inauguration of political life among the James Bay Cree in a Mistissini classroom in 1971, they will need to know something of the role of the Indians of Quebec Association in Indian life in Quebec in the 1960s and early 1970s.

Forty years ago, I was living in Waswanipi doing anthropological fieldwork. Looking back at my field notes I see that I went to Chibougamau on Monday, May 3, where I met Philip Awashish and his wife Ann Marie, who were with Edna Neeposh. We went to dinner where I learned that Philip had a summer job with a community animation project to improve Indian/white relations. His job was sponsored by the Conseil de développement social du



"We have been informed that there will be lots of employment during this project. If there is a dam near the reserve, take an example of Dawson Creek, B.C., there will be the white man to come in near the dam, set up a town and take over education, job opportunities and language. Indians will have no job, go to town and drink, will not be accepted by the white town, unwed mothers and just be treated like a dog by the whites."

CHIEF BILLY DIAMOND, RUPERT'S HOUSE

"About 60 trappers at least trap around Rupert's House. All wildlife, even rabbits, will be dead. We have food coming in to our reserve once a week and it is usually all gone in one day. In the meantime, while we are waiting for more food to come what are we going live on? Long ago, my hunting grounds had lots of beaver because sometimes about 10 men (with a quota of 60 beavers each) used to hunt in my grounds during the winter. They managed to survive on this even before welfare was ever issued to them."

MALCOLM DIAMOND



nord-ouest Québec, an organization of senior mine managers, professional people and Anglican Church members from the Chibougamau/Chapais area – all whites. Funded through the Rouyn office of the federal Citizenship Department this summer grant was administered locally by Lise Grégoire, the wife of a Chibougamau doctor.

During our supper we had our first discussion of the James Bay Project, which had been announced the previous Friday. I told them that, from what I had garnered in the Saturday newspapers, the project involved damming the

that we had to get more information on this project into the hands of the Cree people. Since they were going to Rouyn to sign Philip's contract, while there they would talk with government people to try to get more information. We agreed to meet on the following Saturday in Miquelon where they planned to visit Philip's uncle, who was there cutting pulp.

On that following Saturday, May 8, they told me that one of the civil servants had dug up some preliminary maps showing the areas to be flooded which would inundate most of the hunting territory in the south and even Mistissini

that they doubted whether the IQA really held the interests of northern Indians as a high priority. They, like most other young Indian university students in Montreal, saw the IQA as remote from the people in the north giving no feedback or information on the nature of the association's activities, holding meetings in big hotels in the south with the leaders paying themselves large salaries. We decided to take these ideas to their spring camp just east of Mistissini to study the materials and mull over what could be done.

Chief Peter Gull of Waswanipi was living in Chapais so we stopped at his house overnight. This makes him the first Cree leader to hear of the notion of setting up an anti-James Bay Project organization. Peter was distressed to learn of the extent of the proposed flooding, especially when he saw that the site his Band had just chosen for their new community on the shores of Waswanipi Lake was to be about 20 feet under water. But he was hesitant to the notion of an anti-Hydro-Québec – essentially an anti-Quebec – organization. He had been to a couple of IQA meetings and was quite loyal to Gros-Louis. However, when Peter was shown Boyce Richardson's article on the James Bay Project from the Monday edition of the Montreal Star, he began to warm up to Ann Marie's and Philip's idea of a local association to investigate the implications of flooding. Richardson knew the situation in the Cree communities having written a strong article on the deplorable condition of northern reserves following his visit to Rupert's House the previous year where he had met Billy Diamond. His new article,



Chief Robert Kanatewat signs the petition

Nottaway, Rupert and Broadback rivers (the NBR Project) and from the rough sketches published, it would probably flood hunting territories in both Waswanipi and Mistissini. We all agreed

Post. Faced with this, they had decided to try to set up some sort of group to fight the James Bay Project separate from what they referred to as "Gros-Louis' organization". My notes record

which focussed on local reaction to the Bourassa's announcement, was based on a telephone interview with Chief Diamond.

After some prompting, Peter agreed that a few things would be essential: 1) compensation for lost hunting territories; 2) jobs during the Hydro construction; and 3) maintenance of hunting rights in the regions affected – that is alternative hunting territories with transportation. I suggested that this be simplified to “a trapping life for those who want it”. As for the organization to fight the James Bay Project, the idea was simply to get funding for research to prepare material for public meetings where people could discuss matters as a group so they would not remain invisible.

It was a hard sell with Peter for he was a cautious leader and he feared a backlash on the Waswanipi people from Hydro-Québec or the Quebec government. “I don't know, I will have to think about it,” he said. Ann Marie argued that as part of a large organization people could be direct with criticisms as long as they had the facts and the research to back them up, bringing proof to the table and not simply screaming about things. That, she said, is why people don't like Gros-Louis of the IQA: “He screams but never brings any proof anywhere!”

Peter finally reacted to the comment that 25 feet of flooding would put Waswanipi River Bridge under water and hesitated when asked: “How is that going to affect the people in terms of how they think about bush life?” and “What are they going to think when they can't go in the bush?” “Their future will be welfare.” The operation of the proposed association was explained to him:



like the IQA, but on a smaller scale. They argued: “IQA spends too much of their government grants on high salaries for themselves and on useless things in the IQA offices and don't put the money where people need it.” “They pay chiefs \$40 a day to come to meetings, plus their room and board!” Peter interjected that people lose wages when they attend those meetings. The rebuttal was that our Bands should get money to pay their chiefs, just like they were doing out west. Being chief had now become a full-time job. That was something a northern association could fight for. Peter heartily agreed with that. To demonstrate the heavy workload of the modern unsalaried chief, he showed us the results of three years of hard work and bargaining: the plans for their proposed new community on the shores of Waswanipi Lake. Now five years of difficult meetings between the Waswanipi Band and both

levels of senior government were to be washed away by the hydro project. He would have to start over from square one. Peter was convinced that local voices had to be heard and he agreed to come to the Mistissini meeting with his Band Council and a few hunters.

The next morning, May 10, Peter drove us to Chibougamau in his famous red Volkswagen Beetle. There we met Hattie Kitchen, who decided to come to Mistissini to help us get the spring camp organized. She told us with great glee the big joke around Dore Lake. Bally Husky, who could neither read nor write, had won a typewriter at a bingo game the previous week. Knowing that we were going to need to write some letters and petitions over the next week to seek further information and support, we found Bally and he agreed to lend us the Olivetti Portable – more or less the equivalent of an iPad in those days. So it



“The water from the lake on our reserve is very salty and we get most our drinking water from the land, which isn't salty. In winter, some saltwater comes from the Bay and cannot be drunk for a couple of days or so, therefore where are we supposed to get our drinking water? Fish, beaver and other wildlife would be also affected. There is already lots of salty water coming inland around the James Bay Coast.”

JOSIE SAM, FORT GEORGE

was through Bally's generosity that we had a machine to write the first letters of protest and requests for support to stop the James Bay Project. With typewriter in hand, we all piled into Chabot's Taxi and drove up to Mistissini. There we found that Philip's tent, which was set up in the bush some distance away from the community, had been broken into and some things stolen. Philip was very upset as theft from a closed tent was unheard of. Obviously things were already beginning to change in Mistissini.

Tuesday, May 11, was warm and sunny and we spent most of the morning in the camp getting it fixed up. Smally was away goose hunting (as was most of Mistissini) so we spent the afternoon studying the material Philip and Ann had picked up in Rouyn. We determined from the sketch maps that many hunting territories were to be flooded and that the dams and dykes would raise Mistissini Lake and Waswanipi Lake over 7 metres (21 feet) totally destroying these communities and what was left of Nemaska would be under water. The maps were small scale and we were going to have to retrace the flood lines on large maps for use at a public meeting. We noted that while the communities of Rupert's House and Eastmain would not be flooded, a lot of their hunting grounds would be under water. We spent the rest of the day discussing what to put in our proposal for funding which we would take to the Indian Participation program. Then we typed some drafts of ideas for a northern association.

Wednesday, May 12, we worked on getting maps prepared for the meeting. I got some from Glen Speers, the HBC

manager who told me he was pleased that the people were reacting to the potential land loss. Old Emmet MacLeod cheered me on when I went to ask him if he had any maps. In the afternoon, a couple of people from the Rouyn Citizenship office that Philip was working for came to visit and stayed overnight. We hoped they might help with a funding proposal. They talked a lot, but didn't deliver anything useful. At

support Indian initiatives. And, of course, there was Indian Affairs.

Smally returned from hunting on Thursday, May 13. Edna and Philip showed him the flooding information and asked him to hold a community meeting to show the people what Hydro-Québec was planning. He agreed to call it for May 15. The non-Cree visitors wanted to attend but were politely told to stay away because the local peo-



Front Max Gros Louis, Billy Diamond (head down) Robert Kanatewat. Background. Edna Neeposh, Louise Matoush, Ann-Marie Awawhish, Emily Gull (wife of Chief Peter) Peter Gull. Far background, Unknown, Sam Gull

that point we realized that we would have to go to Ottawa for support. Through his contacts at McGill University, Philip had met a senior official in the Citizenship Branch, which in those days had a considerable budget to

ple were shy to talk when outsiders were present.

The first lines in my notes on this first public meeting to discuss the James Bay Project read: "The meeting was beautiful! People were slow in coming, but by 7:30 about 75 people were there – not



"We have already being asked not to eat fish, beaver and other foods from the water. We can't catch fish now, and greater part of the hunting grounds will be flooded. The cemetery north of the village will be underwater. No human wants their mom or dad or child to be underwater when they were buried on dry land. Some of the people have been sent to Montreal because of polluted water, and sickness and also blood tests have been taken."

CHIEF PETER GULL, WASWANIPi

bad considering that many people were still in the bush and others were out goose hunting.” It was entirely in Cree. Philip asked Charlie Brien to tell the people what he saw when he worked at the Manicouagan Dam. Smally, who had gone over the materials with the youth, explained the proposed project. People could see the flooding lines on the maps that had been prepared. Smally’s father Jean-Baptiste spoke, then Philip, then a few of the Elders. There was a lively animated discussion and many questions which Smally, Edna and Philip answered to the best of their ability based on the very limited information we had. The people were shocked (and scared). I particularly recall the reaction of one older woman who simply exclaimed in Cree several times, “The poor fish! The poor fish!” The people decided that they should ask the chiefs of Rupert’s House and Eastmain to come to Mistissini to have a study meeting since their lands would also be flooded. Smally then announced that he would commit some Band funds for a meeting in June. The question was raised as to whether Indian Affairs should be asked to come. The people said no. They wanted the meeting to be for the Cree and only in Cree, as they did not like translated meetings.

Tasks were assigned. Edna, Philip and Ann Marie were to plan the meeting and Louise Matoush was to find places for the guests to stay and to eat. Smally was to get in touch with the chiefs of Rupert’s House and Eastmain by radio-phone and invite them to come if we could find the \$1000 needed to charter a Beaver to pick them up and take them back. He also offered to call his contacts in the Ottawa bureaucracy to look for the funds. In 1971, \$1000 was a lot of money – more than a month’s wages for many. Philip was given the task of going to Montreal and Ottawa to use his contacts at the CBC and McGill to get more information on the project and seek support. We went back to Philip’s spring camp to type out more proposals, letters and petitions on Bally’s borrowed Olivetti. Before I left, I went over to ask Smally if I could come to the June meeting. He agreed. Then I returned to Waswanipi.

My James Bay notes next record that on Saturday, May 22, when I returned to Montreal from Waswanipi, I went over to see Philip and Ann Marie at Madeline Lefebvre’s, who was an anthropologist from Université de Montréal. I asked Philip if he had phoned Roger Pothier, who had done anthropological work in Mistissini and Nemiscau and who now worked in Ottawa and could guide him to the right people in Indian Affairs. He said that he would phone Roger before he went to Ottawa on Wednesday, May 26, to look up his contact at the Citizenship Branch and see about some other things at Indian Affairs. He and Ann Marie had been working on collecting information on the James Bay Project and getting some audio-visual material. Philip told us that Boyce Richardson interviewed him.

On Tuesday, May 25, Philip phoned me to say that he had talked with Roger in Ottawa who told him that Ernie McEwan now had Goodwill’s job. Bad news. Philip no longer had a personal contact at the Citizenship Branch. More bad news. Roger had heard that Smally had already called Indian Affairs for funding only to be informed that the funds for community consultation meetings about the James Bay Project had already been allocated to the IQA and that the Band would have to ask the IQA for assistance. Philip cancelled his planned trip to Ottawa. He told me that he was taken aback to learn that Ottawa has already provided the IQA with significant consultation funds without consulting the northern people actually affected. He planned to phone Roger back later to see if there might be other possibilities. He wanted to explain that money from the IQA and their involvement at this time could destroy the whole purpose of the need for local meetings. Fundamentally, this was to do no more than animate the northern people and have them learn something about the implications of the James Bay Project. He asked me if he could use the McGill-Cree Project offices to rewrite the funding proposal and talk about what might be done.

When I arrived at the McGill-Cree office the next morning, May 26, Philip

was there. He had already tried to phone Roger but couldn’t get through. He had talked to Edna (in Chibougamau) on the previous evening and was told that Smally had received a call from Quebec about a meeting with Hydro-Québec, the IQA and maybe Indian Affairs. The information was confused and she jokingly described it as a “mysterious call”. Edna also told him that Smally got an invitation to an executive meeting of the IQA to be held in Quebec City on June 15. She was unsure if he would go, but if he did not, she thought that Chief Gull of Waswanipi would be invited. Neither Edna nor Philip knew the names of the executive of the IQA to contact for further information. Philip then phoned Smally to find out what was happening but Smally had no information when Philip asked him if the IQA meeting was about the James Bay Project. Edna laughed when Philip suggested that they might approach the IQA for funds. She was sure that Gros-Louis had already heard of their activities and was trying to sabotage their proposed meeting.

We discussed other funding possibilities with McGill anthropologists. IQA sourcing seemed out of the question because the northern youth had even less trust in the IQA leadership now that



“All wildlife will be affected. What will we live from if they cannot hire us from the north to work on this project? Water pollution will also set in.”

JOSEPH PEPABANO, FORT GEORGE

they announced to the press that the IQA would seek a James Bay Project settlement to include all Quebec Indian land claims based on the unfulfilled obligations of the 1898 and 1912 Boundary Extensions to Quebec's north. More galling was that before making their announcement, the IQA neglected to consult with the northern people who actually would be harmed by the project. The Cree youth had already concluded that the IQA had little interest in stopping the project but only wanted to use a firm northern land claim in order to settle weaker southern claims. This would result in most benefits remaining in the south rather than in the region.

But quite aside from funding for a northern association, Mistissini immediately needed about \$1000 for a plane charter if the meeting was to happen at all. Philip finally decided to swallow his pride and phone Gros-Louis for the money only to be told that he was in Fort George (Chisasibi). With no funds from government and nothing that could



Housing in Waswanipi in 1971

be tapped from McGill's Anthropology Department's small research budgets to help Philip, we all felt quite bleak and were sure that the proposed meeting would have to be called off. It was then that the Department Chairman Richard Salisbury suggested that we approach Eric Gordeau, who at that time was a senior researcher at the well-funded Arctic Institute at McGill. So, on June 2, 1971, with an introduction from Professor Salisbury, Philip and I met him to make our case.

Gordeau greeted us warmly. When Philip made his case, Gordeau thought for no more than a moment before telling him that the Arctic Institute had a special research project called "Man in the North", which focused on developing communications strategies in the north especially their role in education. The Arctic Institute, he said, would be able to give the Cree \$1200 from that budget for the plane charter with one string. The Cree would have to devote part of the time at their meeting to discuss something relevant to the Man in the North project, perhaps under a heading like communications and education. Doug Brown, who headed the Man in the North research team, set out the conditions. He and an assistant researcher would meet the Mistissini group for no more than two hours on first day for a discussion of communications strategies for the North.

Someone from the Cree group would translate for them and they would videotape their presentation. Then they would leave the community.

Elated, Philip phoned north with the news that the meeting could go on and the invitations should go out. Edna prepared and posted the notice of the meeting in Cree and English (see copy). Philip returned to Mistissini to complete preparations for the meeting. I stayed in Montreal for another week or so to purchase a car to be able to get around the scattered Waswanipi settlements that were hundreds of kilometres apart. My shiny new red Renault 4 cost \$1,795 – radio included! (The Beaver charters from Mistissini to the coast cost about \$1000.) I would be able to drive three Waswanipi delegates to the Mistissini meeting on June 29.

The three-day meeting

Arriving in Mistissini on Tuesday, June 29, the group was much larger than I expected. There were 28 chiefs, councillors, Elders and youth from all Cree communities. Gros-Louis had decided to take over the meeting. He chartered an Otter and flew in the chiefs and councillors from the coastal bands. He also brought along one of the IQA's legal counsels Jacques Beaudoin and IQA treasurer Roch Sioui. The young Cree organizers were dejected because the meeting no longer could be held in Cree and there would be long boring episodes



"I have worked seven years in the white ways and I have seen that the Indian is usually the first one to get laid-off when there is trouble in the company he is working for – and this will happen the same for those working on this project at the present time. "God gave us this land to live on, not to destroy it."

CHIEF PETER GULL, WASWANAPI



"A lot of damage will be done in our land, such as the fish dying and water pollution. About 15 years ago, I remember the time when my brother and his family died of starvation and the same thing will happen again."

CHIEF MATTHEW SHANUSH, EASTMAIN

of translations for the benefit of Gros-Louis and his lawyer.

Everyone met in the old school in Mistissini. As agreed with Eric Gordeau, the Man in the North people gave their presentation and then left. Smally as host chief was nominally the chairman, but since the IQA presence meant that there would be heavy translation duties, Josie Sam, the Band Manager of Fort George (Chisasibi), ran the meeting. The meeting began in Cree with a short prayer offered by Rev. John Gull from Waswanipi. Then Gros-Louis interjected that first there was some business to be completed. He asked Sioui, the treasurer of the IQA, to come to the front of the room. He did so and opened his briefcase to reveal a pile of \$20 bills. Gros-Louis announced that all the delegates would be paid for coming to this meeting with IQA funds. Sioui then passed out the money. I thought it was a bad start.

The initial presentation was given by Josie, who summarized the general outlines of the anticipated flooding areas. Since this material had been well chewed over by the delegates during their trip to Mistissini, there was little new here. Josie concluded by asking the delegates to give their opinion on what they thought the impact of the NBR Project would be in their communities. From the summary excerpts of their comments (shown below), people focused on the security of lives in the bush but stressed the dangers of want and even starvation if the hunt does not go well. They bristled at the notion that the graves of parents, grandparents and children would be flooded. I was surprised to hear the coastal people speak

of the danger that the water would be undrinkable if the flow of rivers was altered. While I could not understand the content, it seemed evident that rhetoric was quite as important as content.

Most of the chiefs – all good public speakers – took advantage of their turn on the floor to demonstrate their talents. The first to speak was Malcolm Diamond, long-time Rupert's House Chief who had just passed on those reins to his son Billy who was also the Band Manager. Bertie Wapachee from Nemaska and Matthew Shanush from Eastmain were elegant and respected Elders, young Peter Gull from Waswanipi who had been studying the project for a few weeks from his vantage point in Chapais where he had access to radio and regular papers (Emily, his wife, spoke French) gave a very strong address. One could read in the faces of

the audience the great pleasure the delegates took from the speech-making. After each, Josie provided a summary of the content for the benefit of the IQA visitors. Philip then made some comments to answer a few of the questions raised by the delegates in their presentations.

At this point Gros-Louis and his legal advisor completely took over the meeting and from then on the content was presented in English while the delegates waited for Josie to make a summary translation. They commenced with a presentation of the history of the northern extension to Quebec's boundaries in 1912 using the large-scale colourful maps of Quebec stressing the fact that the land still belonged to Ottawa since Quebec had not met its obligations to the Indians. Other than some reference to the HBC, there was no mention of



Josie Sam signs the petition, Chief Smally Petawabano in background

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and the Cree Regional
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Isna-la-wica (Lone Man) – Oglala Lakota

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"The Indian has been always in a bad position. Why? Because we always go to the same people for help, who, at the same time, are against us. Even if we wanted to take the case to court, we won't have an Indian judge but a white one therefore we will lose the case. We only had the right to vote for seven years now and we have no rights in politics. It wasn't until 1952, that we were allowed to go to university because the white man doesn't want us to be aware of our rights. The first thing to do is get together in each band; secondly, get together all Indians in Quebec; and thirdly, get together all Indians in Canada. We have to let the non-Indians know what's going on and not only in Canada but the other countries too. If the countries know then they will try to help us with our problem. This will be the basic topic that will be talked about at our next meeting in Quebec and the communication between the non-Indian and Indian."

**MAX GROS-LOUIS, INDIANS OF
QUEBEC ASSOCIATION**

how Ottawa came to be in possession of their ancestral land. Then everyone left to give some time for the coastal/inland strangers to get to know one another and to give the coastal visitors a rare opportunity to meet and greet their Mistissini relatives.

The first presentations on June 30 were more or less a continuance of the first day with the exception that the discussions were about what could be done. Once in a while there was some question – more usually a complaint – about schooling or health matters and the lack of housing. Gros-Louis would agree and defend the role or action that the IQA had taken or was going to take on that particular matter. He stressed that the people should become members of the IQA and in that way associate with the Indians in the rest of Canada to pressure the government to improve the lot of the Indians. Here again the lead language was English with the unilingual Cree delegates getting translated snippets. But after these digressions, the main discussion returned to the James Bay Project issues and how it could be stopped.

The IQA legal advisor led a long discussion on the possible courses of action. In his opinion, if the Quebec government wanted the project there was nothing that could be done to stop it if the province claimed it was for the common good. At that moment it would merely be a matter of determining how much the damage suffered was worth in financial terms. This position was questioned by several of the younger Cree. They reminded him of the recent Alaska injunction that halted the construction of the pipeline. He assured them that the Alaska settlement was reached because the USA had an Indian Claims Commission and it was that body that secured the settlement. Canada, he said, had no such institution. Moreover, he advised, since Band Councils were not legal entities, the names of every living Cree in each Band – from infant to dying Elder – would have to be included on the petition for injunction. One could only appeal to the Minister of Indian Affairs to insist that there be a just monetary settlement – something that the IQA could do for the Cree. Stripped to essentials, the southern-based IQA

was offering to help secure a financial settlement from the James Bay Project, while the Cree who lived on the land in the north wanted to stop a project that would destroy their way of life.

There was agreement that the Minister of Indian Affairs should be petitioned to intervene. That was anticipated by the young Cree who had already worked some of the wording in draft. The audio recording of this section of the meeting is revealing in that it shows the extent of the IQA's control of the discussion. After animated exchanges about what to state in the preamble – how to describe themselves, who to address the petition to, and what they wanted – there was easy agreement on this wording. They would be protesting the James Bay Project or any other project.

From that point it seemed evident that Gros-Louis had the phrasing of the petition already drafted in his head. "...because only the beavers have the right to build dams in this territory," he suggested. When translated, this got a laugh and a protest from the youth to get serious. Chief Gull complained: "I don't think we should be joking about. Our lives are affected." Gros-Louis observed: "The population of Quebec is French and there are two ways to get their approbation, Make them cry or make them laugh — one way or the other. They are not as practical as English people. The English people want to give more consideration about results and other things. They want full facts. But the French are much influenced by jokes and power things." There is still some protest.

Then Gros-Louis states, "Let's ask the old people if they agree with the beaver. We can't always go the white way. Why not try the Indian way?" Then he suggested that the Elders be asked their opinion and then have a vote taken. After a few short speeches on how important beavers were in their lives, the Elders voted for the beaver wording. The actual signing of the petition took place the following morning after the Band office prepared the document. With the signing completed, Gros-Louis offered to take it south and send it along to the Minister of Indian Affairs.





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Once the wording of the petition was decided, the IQA simply took over the chairing of the meeting and the northern people heard nothing more of the James Bay Project. The translation duties shifted to Robert Kanatewat, who had been hired by the IQA as a health fieldworker under a contract with Health and Welfare Canada. Gros-Louis said the IQA would soon have a follow-up meeting in the south to discuss the James Bay Project to which two representatives of each band would be invited. Then there was a long speech by Gros-Louis on the recent activities and the future hopes of the IQA. There was a lot of talk of how it was trying to improve how health services were delivered. Chief Gull reported on a new health problem. Two weeks earlier, the nurse came to Waswanipi and visited each house or tent and warned the people not to eat fish as it was poisoned. That was the beginning of the mercury scare. Gros-Louis ignored the Waswanipi request for information or advice and quickly shifted the discussion back to problems on the coast. That completed the June 30 sessions.

On Thursday, July 1, the chiefs and delegates signed the petition (see photos) and after that a group photo was taken. Then Gros-Louis announced to his captive audience that there was still time to have a further discussion on health matters. For the rest of the morning health fieldworker Kanatewat gave a lecture on the community and domestic problems caused by alcohol.

The whole group then gathered outside the old school and exchanged farewells. Then we all went home.



Robert

Jean Charest
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Ensemble, nous ferons avancer les grands projets collectifs qui se dessinent au Québec, et cela, au bénéfice de nos générations futures.

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Québec 

Entering Wemindji's golden era

Cree entities sign a teaming agreement for development in Wemindji

By Amy German

With the looming gold mining project on Wemindji territory getting closer to moving from the advanced exploration phase into becoming a full-fledged mine, one question that has been on the minds of many Crees is how to maximize the economic spinoffs from the project for those who live on the territory?

This is why Chief Rodney Mark and the local entities from Wemindji have been in close contact with other entities throughout the Cree nation, discussing how Crees will be able to benefit most from the upcoming contracts while remaining competitive for its client, Goldcorp.

Finally, during the Wemindji Golf Tournament in Val-d'Or June 11, a special deal was signed that will usher the Cree communities and other participating entities into a golden era in terms of booming business and economic prosperity.

"This deal is a uniting of all of the Cree business entities from the Cree Nation of Wemindji as well as some other Cree regional entities," explained Christian Sinclair, Director of Development, Marketing and Promotion for the Cree Construction and Development Company (CCDC).

According to the Cree Regional Economic Enterprises Company (CREECO), the deal was signed between Mark Wadden, President of Tawich Development Corporation, Jack R. Blacksmith, President of the Board of Directors for CCDC and catering company Gestion ADC, Reggie Mark, President of Vieux Comptoir Construction, Danny Tomatuk, President of KEPA Transport and Gilbert Georgekish, President of Tawich Construction Inc.

"This makes it much easier for us to work together as Cree people in terms of the contracts that have opened up with the Éléonore Project (the Goldcorp mine). This is a really positive situation between the Cree community and companies like CCDC and Gestion ADC. It is

very workable situation, and we are happy with it," explained Blacksmith.

According to Blacksmith, the actual signing was a celebration of a goal achieved. Since all of the parties with vested interests were together for Wemindji's annual golf tournament, it was the perfect opportunity to take a few minutes and seal the deal.

"My guys at CCDC and Gestion ADC had been working with them to develop the wording of that agreement and it was completed that night and so we signed it at the golf course. There were about 10 of us in the room and we signed it and shook hands.

"I am looking forward to this project in the respect that we will be working with the community that is being affected by it and I am glad that we will be working in this community so that we don't step on each other's toes. I think it is a good way to do business – Cree to Cree," said Blacksmith.

But, beyond simply spreading the wealth among the Crees, there is also the hope that this deal may serve as a model for other major natural-resource development deals on Cree territory as Premier Charest's Plan Nord for northern development rolls out over the next 25 years.

"This is a historic and visionary leadership by the community's Chief and Council to be able to set this precedent



Chief Rodney Mark

for Cree involvement in all aspect of the new developments. This sets the precedent for all developments related to the Plan Nord," said Sinclair.

But, this signing doesn't mean that every deal or business for the mine will automatically go to the Crees.

"Within this model, once it goes into effect based on the contracts that will be issued by the developer, Goldcorp and Opinaca Mines, this now allows the Cree entities to be able to bid on those contracts that are released and up to one third of the bidders have to be majority Cree owned. This ensures that we are involved in the bidding process. It does not necessarily guarantee us work, but it forces us to be competitive," said Sinclair.

According to Wadden, Goldcorp is very satisfied with this new deal because not only does it ensure Cree participation, something that has been part of the development plan all along, but, through the bidding process, Goldcorp will be assured that it will be getting good value for the contracts awarded.

"If Tawich or CCDC were to acquire a contract and they needed resources, such as manpower or equipment, the first right to refusal would be Tawich Construction or Tawich Development or Gestion ADC or KEPA. If they need a loader, a bulldozer or a shovel, if we don't have this already, then it goes outside of us. But, this does not mean that the door is shut for other joint ventures or subcontractors, but we will have the first say. In a way, this is to maximize what we have in resources for the Cree entities and companies to capitalize on all of the benefits," said Wadden.

According to Wadden, the project is now in its late exploration phase and will hopefully receive its Certificate of Authorization this fall. From there on in, if everything goes to plan, there will be a construction period of three to four years before the actual mine is opened for business.



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~Lao Tzu

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Have a wonderful and safe summer!



New paths to combat violence against women

The CWEIA attends an international conference to learn how other nations deal with the issue

By Amy German

In a packed workshop room deep within the bowels of the Delta Hotel, Barby Skaling, a beautiful and confident Aboriginal nurse in her 50s from BC, takes the stage to show the delegates what she once looked like – black-eyed, battered and scorned by the world.

The photos were taken during her early married life as a young woman in her 20s. Beaten to a pulp by her ex-husband, burned with cigarette butts on her arms while pregnant and perpetually in and out of emergency rooms until she felt so shamed by the staff that she just stopped seeking treatment for the horrific abuse she was enduring.

"This is way back when there was no mental health help. I didn't know that there were services available to me. And if they were, I would have had to travel

Skaling, along with a team from the Alberta Council of Women's Shelters, was a speaker invited to host a workshop on Aboriginal women and violence. While First Nations issues were an aspect of the international event, presenters and delegates from around the globe had congregated in Montreal to examine issues from domestic violence to women in the justice system to policy and politicking in various different countries.

On behalf of the Cree Nation, the Cree Women of Eeyou Istchee Association (CWEIA) sent two delegates to the event – President Doris Bobbish and Regional Coordinator Holly Danyluk – to see how other nations and cultures are working for change.

anyone who could help her. She explained that this is a common feature of an abusive relationship but that when it comes to a small community within a reserve, First Nations women in abusive relationships can find themselves more isolated than others because the resources they have access to are far more limited.

Without services or shelters available to her back in the early '80s, Skaling managed to escape her dire situation by sending her four young children to live with her aunts while she attended nursing school far away from her reserve in Vancouver.

Speaking from the perspective of the frontline workers, Dorothy Sam and Melanie Alwenose from the Sucker Creek First Nation Reserve spoke about the Walking the Path Together program. The idea behind it is to have frontline workers, or "Eagle Feather" workers as they are known within the project, work directly with children and families within the community who have experienced domestic violence to break the cycle for the next generation.

"I offer advice to the women in these shelters as a mother myself but also to the children. I want to show them that violence is not normal and what they are going through is not always the right way," said Alwenose.

The Walking the Path Together program incorporates not only the Eagle Feather workers but goes for a comprehensive community approach, bringing in Aboriginal police and the RCMP on a friendly basis so that children are not afraid of them.

"One of the first experiences children have with the RCMP is when they come into the home and that is a very negative experience. So, we invite them to community events and BBQs and to speak in schools about bullying to help build a more positive relationship between the RCMP, the community

"THERE WAS NO COUNSELING OR HOMES FOR WOMEN AND SO I WOULD STILL GO BACK HOME. WE WOULD STAY BECAUSE OF RELIGIOUS INFLUENCES, WE ARE SUPPOSED TO STAY IN THESE SITUATIONS. IT WAS THE 'YOU MADE YOUR BED, NOW YOU HAVE TO SLEEP IN IT' THING."

from my community, 20 miles into town," Skaling stated.

"There was no counseling or homes for women and so I would still go back home. We would stay because of religious influences, we are supposed to stay in these situations. It was the 'you made your bed, now you have to sleep in it' thing."

Skaling was a guest speaker at a workshop during the International Violence Against Women: Complex Realities and New Issues in a Changing World conference held in Montreal from May 29 to June 1.

Skaling's portion of the presentation was to discuss the reality of First Nations women on reserves in the context of domestic violence from a firsthand perspective.

Not only was Skaling living in a very abusive marriage but the damage extended far beyond the physical since her husband sought to isolate her from her family and community as a means of perpetuating the cycle of violence. By making up stories about her, telling her family and friends that she was jealous, a gossip and untrustworthy, Shakly's husband managed to gain the support of her family and friends, cutting her off from

Finally we acknowledge all the successes achieved on behalf of the population of Eeyou Istchee through this democratic process. We are most proud to be Cree on this very special anniversary.



Conseil Cri de la santé et des services sociaux de la Baie James
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 Cree Board of Health and Social Services of James Bay

members and their children. We do this as some children are taught to fear the police. This is about building a positive relationship. They are not just there as police officers but as civilians to offer support and advice,” said Alwenose.

The idea behind the project is that through a series of interventions based on a holistic approach, not only can families heal but the youth who witness the cycle of violence do not end up repeating what they have seen when they grow up. Often children who witness violence within the home are more prone to repeating it as an abuser or becoming the abused as it is what is most familiar to them.

“What makes this work so well is that we have Eagle Feather workers in the communities and they will work with the same children and families for the whole two-and-a-half years.

“This two-and-a-half-year-long pilot project is about getting in there and working with these families consistently with interventions,” said Sam.

The program, funded through various branches of the Alberta government and some federal partners, is being written up in a step-by-step manual so that it can be exported to other Aboriginal communities to address domestic violence.

While attending all of the Aboriginal-related lectures and workshops at the conference, Danyluk also explored the issue of violence internationally.

Danyluk heard a lecture on domestic violence in Sweden presented by several university researchers. What she discovered was that while Sweden is known for being number one when it comes to gender-equality issues, when it came to domestic violence, police attitudes were still a major issue.

She said Sweden is a major role model to the rest of the world, but it has issues to overcome like any society does.

“All we want to do is find ways to combat violence against women, mostly when it comes to domestic disputes as well as when it comes to dealing with children and young people.

“We don’t have an action plan in place yet, but we know what needs to be done. We recently submitted a proj-

ect summary to the Status of Women Canada to start the process when it comes to understanding the issues in each community. We still need to hear from them so that we can start working in each of the communities,” said Danyluk.

Danyluk said what the CWEIA wants to eventually see in the communities is a regional policy regarding domestic violence but by no means does the CWEIA want to tell each Cree community what

“WE NEED RESOURCES FROM OUR HISTORY. NOT THE ONES THAT HURT OUR PEOPLE BUT THE RESOURCES THAT MADE OUR PEOPLE STRONG BACK THEN AND WE NEED TO GAIN THAT KNOWLEDGE TO USE THAT WISDOM TO MOVE FORWARD AND MAKE REALLY HEALTHY CREE PEOPLE.”

is best for it. Instead, this input needs to come from the communities through surveys and pilot projects geared at understanding each community’s needs.

Having been a frontline worker in social services for the Cree Board of Health and Social Services of James Bay for 15 years, Bobbish was coming to the conference with a different angle than Danyluk. Many of the issues discussed concerned situations that she had become all too familiar with throughout her career.

“Some women will suffer for 20 years with violence and it just continues for them and then on to their children,” said Bobbish.

After attending the workshop presented by Skaling, Alwenose and Sam, Bobbish said much of what she heard of rang true, particularly when it came to Skaling’s story of isolation within her own community.

“Especially when it happens within your own family you can get isolated from your own family members. For me, this is the most devastating and painful kind of pain that you can carry. You are practically submitted to be in silence, you don’t know what to do, who to turn to, who to trust or talk to because it seems like you are the prob-

lem and that it is not in fact the violence,” said Bobbish.

At the same time, reflecting on the Walking the Path Together presentation, Bobbish said it was wonderful to see that there are in fact solutions to ending the cycle of domestic violence. However, she does not see this as something where the onus should fall completely on the family involved, but it is

something that extends to everyone within the Cree nation.

“First of all we are saying that enough is enough. We would like to see the violence stop and the first step to doing that is speaking up about the violence. We are putting that awareness out there that people need to speak about it at a comfortable level where you are not afraid of people judging you for talking about it. Those are some issues that need to be ironed out, to say that we do not accept it and we don’t want violence in the communities,” said Bobbish.

Her greatest goal through working with the CWEIA is to see this cycle stop for the children involved in the situation, so that they can grow up to be positive and productive, to love their communities, to love who they are and to know who they are and to not have anyone else think for them, she said.

And, it is her belief that the answers to solving these problems are rooted deep within the history of the Cree people.

“We need resources from our history. Not the ones that hurt our people but the resources that made our people strong back then and we need to gain that knowledge to use that wisdom to move forward and make really healthy Cree people,” said Bobbish.

Taking Canada to task

Joint declaration signed between NWAC and the NCWC

By Amy German

In the spirit of sisterly solidarity, the Native Women's Association of Canada (NWAC) has signed a joint declaration put forward by the National Council of Women Canada (NCWC) to fight for government action regarding Canada's missing and murdered Aboriginal women crisis.

Within the last 18 months the federal government not only ended funding for NWAC's Sisters in Spirit (SIS) initiative, which researched and created a database that accounted for over 581 cases of missing and murdered Aboriginal women in Canada, but also barred the association from using the SIS moniker. They also stripped NWAC of its ability to lobby the government in any capacity or conduct any variety of research regarding murdered or missing women.

While the federal government did earmark \$10 million in 2010 to fight the dire circumstance that so many Aboriginal women had fallen victim to on a national scale, instead of putting the money towards any Aboriginal-specific programming, it funneled the funding to the RCMP. The plan then became to create a national database with the funding for all missing persons, one that would not incorporate any of the research or specific circumstances that have contributed to ill fates of these Aboriginal women.

According to the NCWC, the federal government's approach to addressing this crisis was completely underwhelming to say the least.

This is both how and why at its 118th annual meeting in early June, the NCWC passed a resolution to take its own action in conjunction with the Assembly of Manitoba Chiefs' (AMC) First Nations Women's Committee and NWAC, coming together to sign a declaration in solidarity together to lobby Ottawa into taking action while also drawing international attention to the issue.

"We are also accredited with ECOSOC, the United Nations Economic and Social Council on the Status of Women and I have personally attended four of these meetings. We are also linked with 77 councils internationally. We have member groups in Canada like the Elizabeth Fry Society and we are committed to improving the wellbeing of women, families and communities," explained Mary Scott, former NCWC president.

Scott was the acting president residing over the annual NCWC meeting. She said while the Council did not set out prior to create this declaration at the meeting, it was a decision that came about as the 100+ members in attendance and the Aboriginal guests began



discussing the issue further and further at the meeting.

For the signing, NWAC President Jeannette Corbiere Lavell was in attendance as well as Chief Francine Meeches of the Swan Lake First Nation, members of the AMC, participants of the NCWC's annual event and a series of Aboriginal guests attending the event.

Scott said Manitoba was stressed due to the presence of the AMC but that the declaration is about affirming the NCWC's commitment to actively working together towards complete protection of and respect for and fulfillment of Canada's Indigenous people's human rights, acceptance and affirmation of their cultural identity and their declared

right of self-determination. More so than anything, it is their desire to see Canada to implement a National Task Force.

While it may be a real first to have a Canadian national organization lobbying on behalf of Aboriginals, in many ways it could not be a better fit. The NCWC is taking over what NWAC has been barred from doing. By educating the general public about what is happening and giving them a chance to do something about it, the fight will now fall on the shoulders of the many instead of the few.

"Women in this country are appalled and we don't see much, if any action and we want something done.

"We are also encouraging the Canadian government to adopt an Aboriginal human rights code in consultation with First Nations' governments and compliance with the UN human rights conventions. And we also want the government to ratify and implement the UN Declaration on the Rights of Indigenous Peoples with particular attention to addressing the inequities encountered by Aboriginal women and girls," said Scott.

At the same time, Scott doesn't want to speak for Aboriginals; instead the idea is to speak with them and give everyone the opportunity to support Aboriginal women by signing on to the living document.

Come this fall, the NCWC will be handing over the declaration and signatures to the Conservative government and the opposition parties. Since the NCWC is already UN-affiliated, they will also be reporting back to the UN as Canada has already been sanctioned for the murdered and missing Aboriginal women situation both under the UN Committee on the Elimination of Discrimination against Women and the UN Human Rights Council.

To sign the declaration:
ncwc118thagm.blogspot.com

Running with Shannen's dreams

The Shannen's Dream campaign rears up for the long haul to the UN

By Amy German

The Shannen's Dream campaign to end education apartheid for First Nations youth held a major launch on June 10 for a new report that will make its way to the United Nations later this year.

The 84-page document is an alternate report, entitled *Our Dreams Matter Too*, that will be delivered at the Rights of the Child Convention on the occasion of Canada's third and fourth periodic reviews in Geneva by the United Nations.

To launch the report, Timmins-James Bay NDP MP Charlie Angus headed to the Pierre Elliott Trudeau Elementary School in Gatineau for a media event in which the students participated.

Also in attendance were Angus Toulouse from the Assembly of First Nations and Irwin Elman, Ontario's Provincial Advocate for Children and Youth, plus Shawnesia Ottawa and Daisy Brascoupe, two youth representatives from the nearby Kitigan Zibi Algonquin reserve.

"This stems from the letter that was written by Shannen to Canada almost three years ago. It told Canada that it was being put on formal notice, that First Nations children were going to challenge Canada at the upcoming review of Canada's obligations under the Rights of the Child Convention because we are an international signatory to this agreement that protects the basic rights of children. One of those basic rights is the right to an education," said Angus.

Angus was speaking of the determined 15-year-old who the organization is named after. Shannen Koostachin was a youth leader from the Ontario Cree community of Attawapiskat who became the face of her community's 10-year-long battle for a new elementary school. Speaking out to then Indian and Northern Affairs Minister Chuck Strahl in person, despite being told that her community couldn't have its school, Koostachin went as far as telling the minister that she wished her classroom

were as nice as his office. And, the courageous teen spoke at as many public events as she possibly could to further Attawapiskat's cause until the government finally agreed to give the community a school.

Sadly, Koostachin's life was cut short by a car crash in the spring of 2010. Since then, her dream for all First Nations youth to be able to study in safe and what she called "comfy" schools instead of the dilapidated portable trailers that stood in for classrooms in her community has lived on.

It was her dream that every child in Canada has the opportunity to be able to have childhood dreams in schools but to this day on-reserve schools are still under-funded by 22% on average.

According to Angus, not only was the launch an overwhelming success but for the first time the story was picked up by European news affiliates, breaking national boundaries and making international headlines.

"The best place to put that heat right now is in the international forum because Canada will have to explain why it has left these children in sub-standard, negligent conditions," said Angus.

While the MP said he was happy to hear that First Nations education was something that the Canadian government will be working on, as was mentioned in the Throne Speech, bringing First Nations education up to the speed of the average Canadian school across the country is the kind of promise that Shannen's Dream is looking for. And that hasn't happened yet.

Until Ottawa makes this kind of commitment, Angus said the movement will only be stepping things up, bringing in more partners from schools, corporations and political bodies so that the government will have no choice but to make sure that First Nations children get what every other child in Canada takes for granted.



"Indian Affairs is a colonial monolith. To get change, you have to dramatically increase the pressure and I think that we are where we need to be right now," said Angus.

As Koostachin has practically become a folk hero amongst children and schools that have been participating in the campaign, her story of courage and her dream for education continues to be passed on by word-of-mouth all over this country.

Angus said later this year the foundation will launch its last massive campaign sweep before heading to the UN to present the report. While he said he could not give any details yet as to what that the sweep will be like, Angus is hopeful that everyone in Canada will hear about it when it happens.

"You know us, we have always got one bigger mountain up our sleeves that we are going to climb and then ski down and knock the Conservatives over," said Angus.

To view the report:
www.fncfcs.com/sites/default/files/docs/OurDreams-June2011.pdf

Native pride

The Montreal First Peoples' Festival unveils its upcoming program

By Akiva Levitas

First off, I hope everyone had a great National Aboriginal Day on June 21, I know I did and I'm not even Native. For the celebrations I went to the reopening of the Native Friendship Centre of Montreal (NFCM) which held an event in partnership with the Inter-Tribal Youth Centre and CKUT radio station. The mood was festive and the people friendly. There was so much going on I had to shuttle back and forth between the actual centre and the live stone carving and radio broadcasts being held at a vacant lot nearby.

The newly renovated building will be better equipped to provide a crucial community service. For those who don't know, the NFCM has been providing disenfranchised Native youth with the mentoring and support they need to lead a better life. The centre has also been sowing the seeds of Native pride in the youth so that they can connect to their past and work towards their futures.

On the eve of National Aboriginal Day, Land InSights president and cultural activities director André Dudemaine



performed by the Forestore Ensemble and held August 1 at the Grande Bibliothèque. The ensemble will perform a piece by contemporary Chilean composer Javier Farias entitled *Arauco por fuerte, principal y poderosa*. Alexandre Éthier, founder of the ensemble, describes it as a musical depiction of the struggle between the Native Mapuche people and the invading

activities that people can take part in and enjoy. There will be a giant 100-foot tall tepee that will be raised for the event. Plus there will be a historical recreation of traditional pottery making along with a bonfire to dry the clay. Native craftspeople will be on-site selling traditional goods. There will also be a themed sandbox for children, restaurants and arts displays. Special events will be held there on the weekend, including the launch of the *Caravane amoureuse* for its Quebec tour and *Boréades de la danse* with their hypnotic drumming and traditional dances.

The First Peoples' Festival will also be screening films to celebrate Native talent from around the world. The diverse cinematic offerings will make sure that there will be something for all tastes. While the selection of films will feature local talent, a lot are coming from the Americas and one from Greenland.

But wait there's more – poetry and literature will be showcased at the Grande Bibliothèque on August 2 featuring Joséphine Bacon, Domingo Cisneros and Naomi Fontaine. And let's not forget the Native cuisine which will be at the ITHQ with chefs Manuel Kakwa Kurtness and Jorge Bibiano Reyes. As you see there will be plenty to do at the First Peoples' Festival August 2-9. Enjoy!

"THERE WAS SO MUCH GOING ON I HAD TO SHUTTLE BACK AND FORTH BETWEEN THE ACTUAL CENTRE AND THE LIVE STONE CARVING AND RADIO BROADCASTS BEING HELD AT A VACANT LOT NEARBY."

unveiled the program for the 21st annual Montreal First Peoples' Festival August 2-9. The events of the festival will be a celebration of First Peoples' culture and creativity which includes concerts by Native artists, demonstrations of Aboriginal arts and crafts, culinary activities, archaeological presentations and an international film festival celebrating Aboriginal talents from around the world.

In total there will be three major concerts of which the first one will be a benefit concert while the other two will be free of charge. The first concert, called *Arauco, de sève et de sang*, will be

Spanish conquistadors. The ensemble will also be performing works by Atikamekw composer Pascal Koukouchi Sasseville.

The other two major concerts will take place August 4 and 5 at the Loto-Québec stage at Place des Festivals in the Quartier des Spectacles. Kicking off the festival activities will be Anishnabe rapper Samian performing his "Rap Incantations" show August 4. The following day Inuit singer-songwriter Élisapie Isaac will present her North-South show on the same stage.

Aside from the concerts at the Place des Festivals, Land InSights has a host of

The greatness of graduating

George Blacksmith proves that you are never too old to learn

By Amy German

Though school might be out for the summer, for some Crees this spring marked school being out forever for them.

While the Nation would like to congratulate everyone who graduated from their respective academic programs this spring, we caught up with a handful of post-secondary graduates to see what it felt like to reach their academic goals.

With his PhD in hand, at 61 years young, George Blacksmith has finally graduated from McGill University to become Dr. George Blacksmith, a feat he is particularly proud of after all of the adversity he had to overcome to finally achieve this dream.

But, being an academic wasn't Blacksmith's first incarnation in life. After graduating from McGill with a Bachelor of Education in 1984 and later getting a Master's degree in the same field, Blacksmith worked first as a teacher and then moved on to school administration for 14 years. He also worked for the Cree Regional Authority as its director general and then became the director of community development for Mistissini.

But, throughout all of those years, Blacksmith said he felt something was missing which is what led him back to academia in 2004 when he began to pursue his doctoral studies.

"The best way to start talking about this would be to go back to the biggest challenge I faced doing this and that was being away from home. The commitment was extremely challenging because I had many social distractions. I unfortunately experienced a kidney failure during my doctoral studies and that set me back by a few years. It was also very difficult to find a job," said Blacksmith.

Blacksmith was criticized by his peers and those in his home community for going back to school in his 50s. He was frequently told that he was just too old to do it.

"In the Cree communities, it is a very tight-knit world. It is hard to get into any kind of challenging position if you don't know the right people.

"Because I was also at the level that I was at, having pretty much done everything, for me to go and meet the challenges of academic studies was something that I really wanted to do," said Blacksmith.

And so, he pushed forward and began his doctoral research on the intergenerational impacts of the residential school system throughout Quebec's Cree communities of James Bay with a particular focus on the communities of Mistissini, Oujé-Bougoumou and Waswanipi.

While he wanted to thank his wife, Anna, and their children, Brenda, Andrew, Jimmy-George, Melanie and Willie-Sam as well as his son William from a different mother for their support, Blacksmith's gratitude extended beyond family.

He said he was incredibly grateful towards his friend and doctoral advisor, Dr. Steve Jordan, but in particular everyone who took part in his doctoral research.

Blacksmith spent many painstaking hours interviewing Elders and community members about the history of the Cree nation and its colonization through the residential school system.

"I am very grateful to the Elders who gave their time to sit with me and pass on their knowledge about what went on and the kinds of experiences our people encountered, especially during the 1930s.

"One of the most difficult issues to fathom was how these people were literally taken off the land and put into enclosed shelters in the residential school system which really impacted them in the future, particularly when they had their own kids," said Blacksmith.

Blacksmith reflected on the content of his research and what happened to the Crees. Discussing how not only were generations of Crees ripped away from their families by law enforcement but the children were forced to live lives that were unlike anything they had ever known and probably nothing they should have ever known.

Tortured while away in residential schools for speaking their own language, these children would return to the Cree communities unable to speak their own languages, viewing their parents as strangers and often blaming these strangers because they could no longer identify with their own culture and people. He described the pain endured over and over again as each generation went through it.

"The children were taught to believe that our parents were stupid. Regularly they were socially, mentally, physically and sexually abused and that really had an impact on all of them. I speak from experience because I went through it for 15 years," said Blacksmith.

So, on June 1, his graduation day, Blacksmith said he didn't do this doctorate for himself; he did it for everyone he interviewed and everyone who shared their experience with him.

In time, Blacksmith hopes to use his doctoral research to create a curriculum for Cree students on the legacy of the residential school system so that they can understand how it has played a significant role in the history of the Crees and how it has impacted every event in Cree history since.

At the same time, reflecting on his graduation, Blacksmith is proud of his latest accomplishment, despite being called "the oldest student in the Cree nation" and being made fun of along the way.

"You know what, that didn't bother me. I said I was going to succeed and I did. And if I can do it, I hope that the younger people will follow in my footsteps," said Blacksmith.

Amanda Sam

Chisasibi's Amanda Sam has finally completed her DEC at Dawson College, where she studied in the Creative Arts, Languages and Literature Program under the Visual Arts profile.

But, getting that diploma was a bit of a rocky road for Sam.

"It feels great to have stuck with this commitment. This was actually my third time going to college. The first time around I studied for a year at La Cité collégiale in Ottawa in General Arts and Science, but then figured out that I wanted to work instead. The second time was in 2005, when I went and did a semester at Heritage College (in Gatineau), but then my grandmother fell ill and I decided to drop out and move home," said Sam.

Sam began at Dawson in the fall of 2008 and while she had a hard time adjusting because it had been a while since she had been in school and most of her classmates were 10 years younger, for her it was totally worth it.

She had wanted to study Visual Arts to improve her skills as a visual artist, her life's passion.

"I noticed recently while I was reviewing my portfolio the evolution and the growth of my colour selection. I rarely used colour before, I mainly used ink, pencil or charcoal, my work was very basic. Now I just love using bright colours and I am having fun with this now," said Sam.

While Sam is still plotting out her next move academically, her goal of learning more traditional mediums has been met. She has aspirations to continue her studies at the university level and embark on her long-term goal of working on a graphic novel.

John Mamianskum

Whapmagoostui's John Mamianskum became the proud recipient of a Masters of Law (LL.M) this spring from the University of Ottawa and is currently considering the wide array of new options open to him, with pursuing his doctoral studies as just one of them.

"I am considering my options right now as to whether to do the Bar and obviously do the articling that goes with it. And at the same time, I am considering a doctorate. I will most likely pursue the articling first," said Mamianskum.

Mamianskum explained that the "articling" in question is part of the regular process to practice law before writing the necessary exams.

Working for the Whapmagoostui band council for the time being in human resources, Mamianskum's legal studies

have given him a tremendous background when it comes to employment law and contract law. But, to fulfill his desires to be an even greater asset to the Cree nation, he would like to pursue getting a doctorate.

"I want to study Aboriginal peoples in law and constitutional law. I know there is a program at the University of Arizona and two other Crees have already studied there," said Mamianskum.

At the same time, Mamianskum is applying to programs in Toronto, Ottawa and Vancouver to see which university holds the best future for him.



"I am really happy about getting my Masters," said Mamianskum. At 49, he has spent years dedicating himself to his education while maintaining a career and a family life.

Still, Mamianskum said he wants to keep pursuing his studies, in order to help Aboriginal peoples continue to further themselves in the modern world.

Enomey Masty

Also hailing from Whapmagoostui, Enomey Masty has just earned her BA, a double major in Sociology and Anthropology, from Concordia University.

"I am pretty proud. Throughout the four and a half years of going to university fulltime I have felt this wonderful support network," said Masty.

Masty had already made two previous attempts at post-secondary institutions but found it difficult as she was without

family support. But, that was before Masty became a mother. She explained that the only way she managed to make it through her double major was because her mother moved down to the south to help her manage studying fulltime while caring for a young child.

Returning to Montreal as a mature student, Masty has surpassed her own aspirations. She is also taking away a great deal from this experience having dramatically improved her research and writing skills as well as her vocabulary.

"I felt as a Cree person from an isolated community that my writing skills would be at an intermediate level, but it turns out that I am pretty advanced."

As for the future, Masty, 29, feels she can do anything she wants to and that is the plan. Her next step is to continue her studies, possibly studying Social Ecology or Forensic Anthropology, and she is looking to start up organization that will deal with social ecology.

"I just found out that my GPA is 3.0 and I started thinking that I can now go anywhere I want," said a proud and excited Masty as she pondered her future.

On behalf of the Nation, congratulations to everyone who has completed another successful school year and especially to those that have realized their dreams and are leaving with a degree, a diploma, a certificate or even a doctorate in hand.



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New Horizons for Seniors Program Call for Proposals

The Government of Canada is now accepting funding applications for community-based projects under the New Horizons for Seniors Program.

This funding will support projects that promote volunteerism, mentoring, elder abuse awareness and social participation, as well as provide capital assistance for new or existing projects and programs for seniors.

**The deadline for applications is
September 16, 2011.**

1-800-277-9914 TTY 1-800-255-4786
www.hrsdc.gc.ca/seniors

Appel de propositions du programme Nouveaux Horizons pour les aînés

Le gouvernement du Canada accepte maintenant des demandes de financement pour des projets communautaires dans le cadre du programme Nouveaux Horizons pour les aînés.

Ce financement appuiera des projets qui aident à promouvoir le bénévolat, le mentorat, la sensibilisation aux mauvais traitements envers les aînés et la participation sociale. Il fournira également une aide à l'immobilisation pour des projets et des programmes nouveaux ou existants destinés aux aînés.

**La date limite pour présenter une demande
est le 16 septembre 2011.**

1 800 277-9915 ATS : 1 800 255-4786
www.rhdcc.gc.ca/aines

Canada

EMPLOYMENT OPPORTUNITY



FINANCE OFFICER

Major Responsibilities: Under the direction of the Director of Operations, the Finance Officer is responsible for coordinating the financial activities of the organization and ensuring that financial policies, procedures and

reporting requirements of programs are followed. Tasks include the following: Preparing and submitting monthly financial statements; Assisting in the development of departmental budgets and annual budget plans; Ensuring accounting and other financial records are produced in conformity with generally accepted accounting principles and agreed timeframes; Creating a periodic cash flow analysis of projected revenue and expenditures; Ensuring insurance coverage as may be required is in place; Maintaining the payroll records in accordance with regulations and policies; Resolving accounting discrepancies in accordance with professional practices; Interacting with and assisting auditors as required in completing the annual audit; Supervising the accounting clerk and any temporary or part-time positions.

Qualifications Required: Accounting certification or progress toward certification combined with experience; Must be able to speak Cree and English; ability to speak French an asset; Knowledge of accounting principles and budgeting procedures; Experience with accounting software applications; Ability to exercise leadership and discipline; Ability to write reports, prepare business correspondence and present information.

Salary: Commensurate with experience and qualifications.

Application Deadline: July 8, 2011.

Please forward your resume with a cover letter along with two (2) references to:

Cree Nation of Washaw Sibi
4, 10th Avenue East,
Amos, Quebec
J9T 1H7

Fax: (819) 732-9635



UNDER THE NORTHERN SKY

Farm fresh food heading north

by Xavier Kataquapit

I was happy to read recently that a new project has been launched in northern Ontario that will help First Nation people have access to healthier foods and vegetables. Nishnawbe Aski Nation (NAN), Quality Market and True North Community Co-operative (TNCC) announced a partnership to bring fresh-food options to First Nation communities, including communities along the James Bay coast.

The project intends to ship Co-Operative Community Supported Agriculture (CCSA) boxes to northern NAN First Nations. The food boxes will contain items, such as locally produced whole wheat/rye flour, barley pancake mix, bran muffin mix, whole-wheat pizza dough, oats, natural cheese, local honey, herbal teas, and local naturally raised beef along with fruits, vegetables, rice and beans.

The project is intended to run over the summer and make deliveries to the seven NAN First Nations of Attawapiskat, Bearskin Lake, Fort Albany, Fort Severn, Muskrat Dam, Peawanuck and Kashechewan. These First Nations are supported by Nutrition North Canada, a federal-government-run program that aims to provide nutritious, perishable foods accessible to Canadians living in isolated northern communities. Wow, now that is a big change.

It is good to hear that there are organizations and businesses out there that are willing to take the energy and effort to help our remote First Nation communities in this way. TNCC is a good fit for this project as the non-profit organization provides opportunities for regional producers and access to these goods for Northern Ontarians. Quality Market is also perfectly matched to the partnership since it is a local market grocer in Thunder Bay that is run and maintained by owners and operators with a long family history of working in northern Ontario.

This new service is long overdue as my people up the James Bay coast have been eating poorly for many years. The cost of food is high in the north due to the fact that everything has to be flown into the community. Canned, pre-packed, nitrate-rich foods are the cheapest products to ship because they are filling, compact, cheap, durable and can be stored for

a long time. Fresh products, such as vegetables or fresh meats, are very expensive because they are fragile, need proper storage and they are not durable products to ship.

I worked with my brothers and my dad in the transportation business in Attawapiskat when I was a teenager. We hauled all the food products off the aircraft and delivered them to the local Northern Store every week. When I look back on what we pulled out of that plane I realize that almost half of it was cans, the rest were plastic containers and a small portion arrived as fresh vegetables and meat.

Our meals when we were growing up were filling but not always the most nutritious. Mom did her best to feed the 11 of us. It was a constant struggle for her and dad to find the means to buy expensive fresh meat, fruit and vegetables at the store. This meant that we did not have many vegetables or fruit in our diet. It was a good thing we could supplement our diet with wild meats, such as caribou, moose, goose and plenty of fish. When I think about it, we probably received more nutrition from the foods we collected from the land than anything we bought at the store. However, in the long run, the amount of energy, time and effort it took to gather this wild food still meant a lot of expense and we had to do it when we had time away from work and making a living.

Historically, First Nation people in the far north always had a struggle to find, collect and store food mostly due to the harsh and rugged environment we inhabited. Once Europeans arrived we were exposed to a new way of eating and over the years more and more processed foods became a staple in our diet.

In our modern world, cheap food has led many people to unhealthy diets that foster all sorts of medical problems that have to do with diabetes, heart disease and obesity. We were never capable of growing our own vegetables and fruit up north mainly because of the cold climate. So this program of providing fresh foods to my people is a good start to creating a more healthy diet.

Meegwetch to our NAN leadership for making life a little better for all of us on the James Bay coast. Now, what about putting some greenhouses up and doing it ourselves?

We extend our congratulations to the Grand Council of the Crees (Eeyou Istchee) for your dedication and achievements over the past 40 years.



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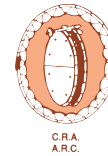


EMPLOYMENT OPPORTUNITY



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Cree Regional Authority
Administration regional Crie

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Grand conseil des Cris (Eeyou/Eenou Istchee)



Position: Deputy Director General
Competition Number: GSSD-2011101

Position: Capital Works and Services Director
Competition Number: CWSD-2011106

Place of Work: To be determined

The Grand Council of the Crees (Eeyou Istchee) / Cree Regional Authority is presently seeking two highly motivated Cree individuals to serve as the Deputy Director General and Director of Capital Works and Services.

The GCCEI/CRA offers its regular employees excellent employee benefits. These include participation in our Pension and Group Insurance Plan. Salary for the positions is determined by the established salary administration policy and in consideration of the successful candidate's skills and experience.

For the complete job descriptions please refer:
www.gcc.ca/careers or www.chrd.ca

The CRA may, at its discretion, waive any or all of the aforementioned requirements if a suitable candidate who is a JBNQA beneficiary accepts to follow a training plan determined by the CRA as a condition or employment.

Should you feel that you meet the criteria as set out in the appended job description, please forward your letter of interest along with your curriculum vitae mentioning the competition number **CWSD-2011106** or **GSSD-2011101** to:

Cynthia Vezina,
Recruitment and Training
Tel: 514-861-5837
Email: hr@cra.qc.ca
Fax: 514-861-0760

EMPLOYMENT OPPORTUNITY



COTA/EIT have 4 positions open and are looking for four individuals to fill them.

Positions offered:

- Special Projects Officer
- Assistant to the Executive Director
- Marketing and Promotional Agent
- Product Development Specialist

For all the details for these positions, and to obtain copies of the job postings please visit the CHRD or COTA websites at: www.chrd.ca and www.creetourism.ca

Deadline for posting is July 15 except for the Marketing and Promotional Agent which is July 8, 2011.

Candidates can send their C.V. via email to:
admin@creetourism.ca



CLASSIFIEDS

BIRTHDAYS

Happy 1st birthday greetings go out to our beautiful Princess Ms. Dayna Fawn Daisy Shashaweskum, who will be celebrating her 1st on June 28th, 2011. Hugs & kisses, & with all our LOVE from Mommy & Daddy. Sending special birthday greetings to: our beautiful princess ASHLEY PEPABANO on June 18th, 2011; to my baby sister Doreen Pepabano and son Mason on June 18th. Also, happy birthday to our Dad/Grandpa Billy Pepabano on June 25th. Will all our love, Jennifer, Robert and our boys (OJ)

would like to say Happy Birthday to my cousins from

Whapmagoostui. Jeannie Susie Mamianskum on June 22nd and Lucy Sally Fireman on June 28th..And to Kimberly Monias on June 29th from Chisasibi. Enjoy your day ladies! Love You!! xoxo..Patricia Sandy from Whapmagoostui

GRADUATIONS

There are two graduations in my family: 1st and foremost is my daughter Melissa Matoush who is graduating from Kindergarten at Voyageur Memorial on June 20th.

You are a bright and smart girl and we hope this is one of your many graduations in your upcoming future. We love you so much from mom Dina, dad Richard and little brother Adam.

The second one is my husband's graduation from Carpentry. You did it! You are a certified carpenter! Congratulations, with lots of love from your wife Dina and your children Adam and Melissa.

HOLIDAY GREETINGS

Just a little poem going out to my father George Sandy for Father's Day

I'd Pick You

Dad, if all the fathers
Had lined up one by one,
And God told me to pick,
I'd still choose to be your child.

I'm proud to have a father
Who listens and understands,
Who teaches me and sets fair rules
Without unfair demands.

Dad you are my hero,
My role model in all you do.

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So Dad, if I could pick again,
You know I'd still pick you!

By Joanna Fuchs

Happy Father's Day dad! WE love you. xoxoxo Love, your children Pat, Wayne, Cassandra & baby Crystal and your grandkids Haylie & Maximus Sandy from Whapmagoostui.

I want to wish a Happy Father's Day to my Dad! Henry Saganash <3 I love u dad Happy Father's Day! I thank the good lord he gave me you to be my Dad :)

Whitney xoxo

PUBLIC SERVICE ANNOUNCEMENTS

Where to get help: bilingual, anonymous, confidential and free phone services, 24 hours a day, 7 days a week.

Missing Children's Network:

They'll help you find kids who have run away or disappeared.
514-843-4333.

Kid's Help Phone Line:

1-800-668-6868
(www.kidshelpphone.ca)

Youth helpline:

1-800-263-2266
(www.teljeunes.com)

Parent helpline:

1-800-361-5085 (www.paren-
thelpline.ca)

Drugs: help and reference:

1-800-265-2626 (www.drogue-
aidereference.qc.ca)

Gambling: help and reference:

1-800-265-2626 (www.info-refer-
ence.qc.ca)

S.O.S. Conjugal Violence:

1-800-363-9010 (www.sosviolence-
conjugale.com)

Health and Sexuality resources center:

1-888-855-7432 (Monday to Friday, 9
am to 5 pm) (www.criss.org)

Gay Helpline:

1-888-505-1010 (Monday to Friday, 8

am to 3 am and Saturday-Sunday, 11
am to 3 am)

The Native Women's Shelter of Montreal:

1-866-403-4688. (www.nwsm.info)

Suicide Action Québec:

1-866-277-3553

Residential School Survivors:

A 24 hour toll-free crisis line is avail-
able to provide immediate emotional
assistance and can be reached 24-
hours a day, seven days a week: 1-
866-925-4419. Other support services
and information for survivors is avail-
able on the AFN website at:
<http://www.afn.ca/residentialschools/resources.html>

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Stornoway joins all Crees in celebrating the 40th anniversary of the Grand Council of the Crees Eeyou Istchee and the Cree Regional Authority!

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www.stornowaydiamonds.com
[www.twitter.com/swydiamonds](https://twitter.com/swydiamonds)

Hélène Robitaille
*Manager, Community Relations
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hrobitaille@stornowaydiamonds.com
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BUILDING OUR FUTURE

Responsible, Respected and Welcomed. At Goldcorp, being a responsible mining company means forging deep partnerships with the communities in which we operate. Our relationship with the Cree (Eeyouch) in the region of our Éléonore property exemplifies this belief. As partners in the development of this exciting project, we look forward to sharing our vision of sustainable prosperity for many years to come.

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